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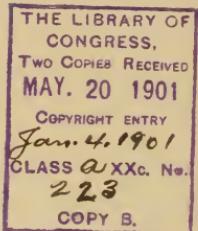
A. C. HALPHIDE
A. B., M. D., B. D., ETC.

AUTHOR OF MIND AND BODY, THE THEORY AND
PRACTICE OF SUGGESTIVE THERAPEUTICS,
CLINICAL HYPNOTISM, ETC., ETC

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TO
MY PARENTS
THIS LITTLE VOLUME IS MOST
AFFECTIONATELY DEDICATED BY
THE AUTHOR.

PREFACE.

At the beginning of the Psychic century, as the 20th century is called, it is fitting that a work dealing with the elements of Psychic Phenomena should be forthcoming. The need has been felt by many who like myself have been studying and teaching these subjects and have repeatedly been asked by students to refer them to such a work. This volume is offered to meet the demands for a simple, concise statement of the elements of Psychism.

The author has made no attempt to write an exhaustive treatise. For several years, as a member and director of the Esoteric Extension he has led groups of students in their studies in this department. This book is the outcome of these courses of study, and is given to the public practically in the same form that it was presented to the Groups.

In preparing the work, everything has been sacrificed to simplicity and plainness. No metaphysical discussions have been indulged in, although the temptation to do so was great. And if it does for the general reader, what his

PREFACE.

students say it has done for them, namely, simplifies and explains a rather mysterious subject, he will be satisfied.

The many readers of the author's work *MIND AND BODY, An application of Hypnotism and Suggestion in Therapeutics and Education*, who have favored him with letters enquiring about various Psychic Phenomena, it is thought, will be fully answered in the present volume. Hoping that the same generous treatment and favorable reception may be accorded to this work that was given to *MIND AND BODY*, the author intrusts it to the hands of his readers.

A. C. H.

No. 3217 Wabash Avenue, Chicago.

January, 1901.

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CHAPTER I.

PSYCHISM.

Psychism an unexplored country—The Psychic—The way he is developed—The power of Suggestion—Psychic Healing — Thought Transference — Clear seeing and hearing—Soul measurement—Sleep and Dreams—Somnambulism and Trances—Is there a future life?—Psychism a study of man's inner life.

Psychism is still largely an unexplored country supposed to be peopled by all sorts of mysterious dangers and promising prospects. To be sure, excursions have been made into its unknown regions by venturesome explorers; some have returned with the report that the country is uninviting, full of dangers, and that the Anakim possess the land and have advised to avoid it; others have brought back the report that it is a beautiful land, most desirable and flowing with milk and honey, and have advised to go up and possess it. These reports deserve further consideration, and it is purposed to make a more careful study of the subject.

A study of Psychism includes an investigation into the character of the people who produce its phenomena, and a careful review of the wonders and works performed. The reduction of any subject to a scientific basis includes the collection of its body of facts and an investigation of the laws and conditions governing the facts. Let us adopt this method in the treatment of the subject of Psychism.

The people who produce the unusual phenomena form a most interesting body, and as we consider them we are led to wonder whether they are endowed with any unusual peculiarities, or have by some means developed their occult power. It seems that the latter supposition is true, namely, that they have developed by patient, persistent practice psychical power sufficient to differentiate them from the ordinary people. The Psychic is the center around which is arranged all of the facts and phenomena of Psychism, therefore, he is a most important factor in our investigation. It is worth while to approach as near to him as possible and study him in various lights, so that we may understand what sort of a person he is. This is not difficult for one who has the patience and can do so with an unprejudiced mind. He may be watched as he works, conversed with about his

achievements, and often he will explain by what methods he attained to his enviable position. Those who will may follow him if they are willing to pay the price in self-sacrifice and persevering practice, and duplicate his development. The development that one has attained is within the possibilities of another.

Suggestion, Simple, Hypnotic and Auto, is a most important factor in the production of Psychic Phenomena, for it furnishes the means of opening the door which leads to the heart of Psychism. By its aid the mind may be studied in its most intimate operations, and by its aid the constitution of the mind may be revealed. Its artificial somnambulism and trances duplicate spontaneous subconscious conditions and explain many of their mysteries that without it would be inscrutable. Any attempt to unravel the wonders of Psychism without its aid must almost certainly fail, but we have and may use it; let us do so conscientiously.

This is illustrated in Psychism, in no connection better than in Psychic Healing. Psychopathy is a young science, but it has already abundantly proven its worth. Many persons who were suffering from so called incurable maladies are indebted to it for their present state of health. There are many different schools of Psycho-

curative systems, all of which might be classified under the title Mental Medicine. The theories of their curative action vary almost infinitely, but surely the mind cannot have so many different modes of cure. Is it not possible to unify these under one all-embracing law of mind? There is as much need of unity here as there is in religion. Let us hope that a solution of these problems may soon appear. That man's mind, or soul if you will, with its powers and destinies, may soon be more fully understood.

That the mind has other modes of communication besides those depending upon the special and general senses no longer admits of a reasonable doubt. Thoughts speed from soul to soul across wide distances of space independently of sense connections. Telepathy is a fact. The senses are not the only avenues that lead to the soul; many other windows exist if only they are unbarred and opened. Open the windows of your soul and let in the whole truth! The window of one narrow creed is too meager to satisfy the longings, aspirations and hopes of the human soul.

The mind can look far away and see without the use of the physical sight. The mind can catch far distant sounds, without the aid of the physical hearing. The beauties, pleasures and

knowledge of the world are not kept from the mind though separated from it by many leagues of space. Friend sees friend across distances of thousands of miles, looking into the dear face with loving felicity, and hearing the sweet, fond voice speaking words of comfort and cheer. Is it too much to hope that the time may come when these things may be done not occasionally by the few, but frequently by the many? I think not. What man has done man may do, and it seems that all men have been endowed with faculties sufficient for these things.

Things as well as persons, it is said, speak to the receptive mind. A bit of stone, wood or cloth will tell its history to him who has faculties keen enough to receive the message. A lock of hair or a garment is sufficient material for the Psychometrist to tell the whole history of the person who wore it. To such a person the walls of a room reveal the secrets known to none but those who took part in them. All pronounce this development wonderful. Surely man is wonderfully and fearfully made—mentally. How fine are his perceptions when properly developed!

Sleep may serve not only as a period of rest, but also serve as an opportunity to aid others. We may lie down to sleep, to recuperate our

own bodily forces, and at the same time lie down to send helpful messages, encouraging and curative thoughts to persons who may be in need of them, though separated from them by many miles. Also, we may receive help from others. While we sleep they may send us the same helpful thoughts that it is possible for us to send to them. Not only is this true, but it is possible to do it in such a way that we may be conscious of the exchange of friendly thoughts or messages. One may waken in the morning to find that he has a message from a far distant friend or loved one brought not by post, but by a far speedier carrier, one that speeds with the wings of thought.

Somnambulists and Trance Mediums, when in that subliminal condition become the receivers of the thoughts of the world. Having put aside for the time being the grosser sensibilities of the mind, they are able to catch the subtle waves of thoughts that come from various sources and directions that are constantly knocking at the door of the subconsciousness during their waking hours, but the gentle knocking is rarely noticed during the ordinary conscious state. The information and messages brought back from these states of subconsciousness are often misunderstood and misinterpreted, but they are none

the less important, and it behooves us to find some method by which a proper understanding and true interpretation of them may be made. He who does this will render mankind a great service, which will not soon be forgotten.

The messages brought back from sleep, somnambulic and trance conditions are most important. Their importance cannot be overstated if it be true, as many claim it is, that they emanate not only from the minds of the living, but from discarnate souls, who have gone on before us into the great unknown. It is said that these messages answer the ancient question that has reverberated and echoed down through the ages, namely, "If a man die, shall he live again?" How many of us have voiced this query as with aching heart and tear-blinded eyes, we have stood over the dead bodies of our loved ones? Is it possible that by long search and careful investigation we may find the answer, to the satisfaction of the whole world of this momentous question? It may be so. It may be so, but who can foretell the future?

There is no science today confronted by such momentous questions as those presented to Psychism for solution. The answers to these problems are demanded by an impatient, anxious multitude to whom the answers mean more than

life or death. How long must they wait or will no answer be forthcoming? The future alone can answer these questions, but we hope that Psychism will be equal to the task.

If Psychism is made up of such facts and it is possible to learn the laws governing their relationship, it is amply worth any man's while to study and try to understand it. In the interest that has been bestowed upon the physical sciences man has too much overlooked and neglected the study of his own mind. Is it not passing strange that we should spend our time on the study of everything under heaven outside of self and almost ignore the greatest thing in the world —the mind? Let us not do so longer; let us redeem the past. If the things that attention has been called to above are important and interesting, begin to study them and if no better opportunity is available, follow the outline laid down in the chapters which follow. Let us first study the Psychic.

CHAPTER II.

THE PSYCHIC.

Man the highest product of evolution—A physical and mental being—The Psychic described—The definition of mind—The duality of the mind—The Psychic defined—He functions at will on the subconscious plane—The Psychic not a new creation—A classification of Psychics—Modern Psychics—The History of the Psychic—The extreme estimates of the Psychic—The personalities of the Psychic—The Psychic a marked character—The Psychic not wholly objectionable—He aims high—The Yogi as an example—Jesus a better example.

Evolution has given us man as its highest product; first, it gave us man with a body only and then after an almost infinite stride it gave us man with a body and a mind. Man is neither wholly body nor wholly mind, although there are some thinkers and teachers who hold and teach these extreme notions. The one degrades man to a mere animal without a soul, the other exalts him to a divinity equal with his maker. Man is neither physical nor mental only; he is

more; he is a synthesis of both. His life is not lived on the low plane of the physical nor upon the high plane of the mental, but upon an intermediate plane where the physical and the mental overlap and blend. Man may vary his plane of living, he may cater to the body and live very near the physical plane, or he may cater to the mind and live very near the mental plane, but he can by no means reach either extreme. Man's life must ever be psycho-physical.

Between these wide limits all human beings are found during their sojourn upon the earth. Those who approximate the plane of the body are said to live physical lives and those who approximate the plane of the mind are said to live psychical lives. The one turns back to the time when man was a savage whose whole attention was occupied with a struggle for existence and he was simply a hunter for food; the other forges forward toward a time when man shall become an enlightened being whose whole attention will be occupied with a struggle for knowledge and he will be chiefly a hunter for truth. These two classes of people are not separated by any sharp line of demarcation—they are simply the extreme borders of the stream of human life. The one being largely dependent upon the physical senses, while the other

has learned to depend more or less upon the intuitive faculties of the mind. It is among these last that the Psychic is found; he is a person who has learned to function upon the mental plane more or less independently of the physical senses.

In order that this conception of the Psychic may be perfectly plain, it will be necessary to define mind. Mind is the subject of all of our conscious activities, the whole of the psychical being of man. By mind we mean the soul, the ego, the spirit, the conscious self which is self-active and self-existent. Mind is double in its nature and functions upon two planes, namely, the conscious and the subconscious. The conscious plane is largely dependent upon the senses and may be characterized as sensorial; the subconscious plane or subliminal consciousness is largely dependent upon the intuition and the immediate perceptions and may be characterized as intuitional. These planes of consciousness will be more fully considered in another chapter. Enough has been said to call attention to their existence and explain their relation to this subject.

The Psychic is a person who by natural endowment or mental development is able at will to function upon the subconscious plane more

or less independently of the sensorial. In short he is able to see without the aid of the physical organs of sight, to hear without the physical organs of hearing, to communicate over wide distances without the aid of the physical senses, and in many other ways justify his right to the name by producing abundant psychic phenomena. Let us approach and study this interesting personage, enquiring into 1. His classification, 2. His history and 3. His personal characteristics.

The Psychic is not a new creation unless it be in name, for under various appellations he has figured upon the pages of history since the beginning of its record. In ancient times we recognize him as the Seer, the Prophet, the Sooth-Sayer, the Yogi, the Magician and many others. It is unnecessary to more than call attention to these, but there is a modern group that will be necessary to more exactly define. A complete list will not be attempted, and doubtless every reader will be able to add others, but enough will be given to indicate the conception of the modern Psychic.

The Psychic was for some time and is still by some writers conceived to be a Spiritistic Medium. The Medium is undoubtedly a Psychic, but the Psychic is much more than a

Medium. The Medium is the Psychic who is said to be able to communicate with disembodied spirits and to occupy a position as intermediate between the living and the dead; he is the "one whose psychic force supplies the power the spirit uses to produce the various phenomena."

A Clairvoyant is a Psychic who is able to see beyond the range or without the aid of the physical organs of sight; that is, he sees with the mind, and more often than not does so with his eyes closed. A Clairaudient is a Psychic who is able to hear beyond the range and without the aid of the physical organs of hearing; that is, he hears with the mind.

The Telepathist is a Psychic who is able to communicate with others by the use of occult mind forces beyond the range of and without the aid of the physical senses. He sends thought messages across wide distances of space, thousands of miles, with none other than mind connection.

The Somnambulist is a Psychic who in normal or induced sleep produces the phenomena common to the waking state and usually has no memory of his somnambulistic experience after waking. A Hypnotic is a somnambulist who when hypnotized is able to produce the phenomena peculiar to hypnosis.

The Psychometrist is a Psychic who has the power of divination who can tell by being near or in contact with a person, place, or thing, the past history of the subject by simply holding it in his hand.

Throughout the pages of history where reference has been made to the Psychic we everywhere find him misunderstood and consequently misrepresented. Sometimes he was favorably received by the people as a divine messenger and his unusual and mysterious deeds were ascribed to the aid of Divine power; at other times the people would have none of him, believing that he was in league with the powers of darkness and that his works so strange and weird was performed by the aid of his satanic majesty. In the one case the people were ready to worship the performer and treated him with the utmost consideration, showering gifts and benefactions upon him; and in the other case they feared and shunned him and were ready to heap all sorts of abuse and persecutions upon him, even to the extent of putting him to death. The history of the past is repeated in the history of the present, modified only by the degree of civilization. The performers of occult phenomena and psychic wonders are considered by many today to be especially gifted with Divine

power and their works considered authentications of a Divine mission. By others, all persons able to perform these mysterious mental feats are considered as workers of black magic and are shunned and feared, if not persecuted to the aforetime degree.

The present estimates of the Psychic results from two causes; first, the prejudice that surrounds the phenomena, and second, the mystery with which the performer surrounds them. The past has given us the prejudice as its legacy, but the mystery with which the Psychic intentionally or otherwise has shrouded it, is by far the greater hinderance to a popular understanding of the subject. Many performers deck themselves with a mantle of mystery and pretend they have some occult power. It is time for them to throw off the mantle of mystery and to stand forth as men and women who have simply developed unusual mental powers. The mysterious is always feared. Let us make this subject so plain and simple that any one who will may understand it.

The personalities of Psychics are peculiar; either the natural endowment or developmental exercises necessary to the practice of their cult renders them marked people. One is rarely found who is not peculiar, not to say eccentric.

Moreover, most of them have characters in which there is a moral twist. This twist may be considered by some to be an ornament, but others will surely think it otherwise. Undoubtedly the strain of the psychic work laid upon them may account for much of their moral laxity. The Psychic after a seance is more or less exhausted and feels the need of a stimulant which he too often takes, with the result that he not infrequently develops drug and liquor habits. The physical condition of Psychics is phenomenally bad, especially among those who practice many ascetic austerities. There is a belief more or less common among them that the body must be etherealized by asceticism in order to secure mental development. This is especially true of Oriental Psychics. They are usually pale and emaciated and might be described as having "a lean and hungry look," but their eyes, through which the soul looks, are generally bright. These practices will be more fully discussed in the next chapter.

Notwithstanding the truth of all that has been said above, the Psychic is not always or wholly objectionable. Indeed, he has many good qualities, qualities that are thought by many to abundantly offset the questionable ones. The law of compensation not only demands payment for

this peculiar development, but also rewards him for the losses he sustains by the quality of the power he gains. What the Psychic gains and the marvelous feats he is able to perform will be amply set forth and illustrated in the subsequent chapters. If Psychism is the latest and highest development in the evolution of the mind, it is worth the high price that must be paid for it. This it seems to be, although there are some who see in it only a vestigeal remnant brought up from a lower plane of existence. It will be possible to make a better judgment of this after our study has been completed.

The pure life demanded of the aspirants after soul culture by many of the methods of developments often bears fruit in a most beautiful character. Renunciations are neither infrequent nor few. Selfishness, which is the essence of sin or error, is uncompromisingly stamped out. The Psychic aims high, and to reach the goal of his high ambition means no less a thing than the development of a Christ-like life. Great is the reward of those who attain this, for they become illuminated souls and attain what is known as Cosmic Consciousness.

The Eastern Yogi would serve as an example of the extreme Psychic, and his powers are the wonder of the world. He leaves his home, fam-

ily and friends, for a home in a cave or arbor in the jungles or mountains and makes kinsmen and friends of all living beings. His home and country are the wide world. His raiment is the cheapest that may be had, and his food the poorest, consisting of water and a small amount of rice. His occupation is to do good and to sit and meditate waiting for power to come to him, not from without, but from within. The Yogi's life is so simple, sincere and self-sacrificing that it is no wonder that the common people of his country give him the title of "the holy man." However, he does not meet our idea of holiness, for while we admire his physical control, psychic power and wisdom, we deprecate his improvidence and selfishness. He should come forth from his seclusion and teach what he has learned at so great cost, instead of wasting his life in solitude. He comes under the same condemnation that the Christian ascetic and hermit do who think only of escaping the evils of the world and not correcting them. One had, appreciated and used the powers and knowledge of an ideal Psychic, and he went about doing good and teaching. His name was JESUS.

The foregoing characterization of the Psychic, it is thought, will give the reader a fair

delineation of that interesting character. In outline it shows who and what he is, classifying his various departments of activity and pointing out his weakness and strength of character. The methods and means by which the Psychic is developed will be discussed in the next chapter.

CHAPTER III.

PSYCHIC DEVELOPMENT.

The Psychic is a development—Exercise is the condition of all development—There is no best method—Many methods have been used—The ancient methods—An ancient method quoted—Modern methods are modifications of the old—Sitting in the Silence—The power of silence—The breathing exercises—A caution—Suggestion is a means of soul-culture—The use of Hypno-Suggestion—Ascetic austerities in development—The Japanese ascetic—The Yogi—All should understand Psychic development.

The Psychic is developed, not born. Whatever may be true of the poet, this is true of the Psychic. While natural endowment may vary greatly in individual instances, none is so liberally endowed that he does not need further development. All are capable of some soul development, many are capable of considerable development and a few are capable of almost limitless development. The condition of all development is exercise, and just as the athlete must undergo prolonged and persevering exercise

and training before he may hope to attain the goal of his ambition, even so must he who thirsts for soul-culture or psychic development patiently persevere in the exercise of the faculties he wishes to increase before he may hope to attain any marked success. Symmetrical development may be slow, but it is sure to those who persevere.

Many have asked, "What is the best method to use in psychic development?" It is safe to say there is no best method. Methods are numerous and varied; indeed, their name is legion; every country and every cult of the country have their methods. Most of them are more or less mysterious and misunderstood, not only by some of us, but by most of those who practiced them. Much light is thrown on some of these methods by modern investigators of Psychic Phenomena and Esotericism. As occasion offers, attention will be called to the occult aspect of these methods. It will be impossible to even name, much less describe and explain all of them; only a few of the more prominent will be mentioned, and these because of their use or abuse. In every case it is necessary for the person who wishes to develop psychic power to choose a method suited to his condition and requirements. A person who

would become a Spirit Medium would need a different method from the one who wished to develop telepathic powers, or the one who wished to become a Somnambulist. This will appear more clearly as we proceed with our study of the several methods to be considered immediately.

The ancient methods of soul-culture are so similar as found described in the various ancient religious writings that they may be grouped and studied at the same time. It is surprising to those who have not made a study of the subject to note how much the religious rites of ancient as well as modern times depend upon Psychic Development. This is significant, as will appear as we proceed. The Brahmin Yogi, the Buddhist Samana, the Egyptian and Japanese Priests all use similar methods for their development. Specific directions are found in the Vedas and other sacred books for the Yogi to follow, by which he may become an Adept. In the Sixth Chapter of the Bhaga vad Gita the following directions are found:

"Having placed in a clean spot one's seat, firm, not very high nor very low, and formed of skins of animals placed upon cloth, and Kuča grass upon that. Sitting on that seat, strive for meditation, for the purification of the heart,

making the mind one pointed, and reducing to rest the action of the thinking principle as well as that of the senses and organs. Holding the body, neck and head straight and unmoved, perfectly determined, and as if beholding the end of the nose, and not looking in any direction, with heart in supreme peace, devoid of fear, fixed in the Brahmacharis vow, with thought controlled and heart in me as the supreme goal, he remains. Thus always tranquilizing the heart in the Supreme, the sage, with thought controlled, attains the supreme rest in Nirvana that is my essence."

The Samana follows a similar course. Those who have read the life of Buddha will recall the manner of his sitting in the silence under the Bo Tree and meditating. Likewise the Egyptian Priests by prolonged meditation and trance experiences attained to their adeptship. The Japanese Priests, both Shinto and Buddhist, reach a similar development by a somewhat different method. However, in fact they are not wide apart. They have schools in which they teach their children how to become possessed by the gods, incarnated, and a large part of the nation are able to thus become temporary gods by possession. It will be plainly seen, from what has been said, that all of these religious

Psychics depend upon trance conditions. The end of their developments, by whatever method they reach it, is the trance. To fall into the trance at will and in that condition perform their wonders or obtain their information is the summit of their ambition.

The methods of the ancients has served for the guidance of all ages that have followed. The principle is always the same, however varied the methods may be. It always depends upon the control of the mind. This is not always a conscious control for the phenomena of Psychism depends upon the subliminal powers which are usually below the floor of ordinary consciousness. Briefly the more common modern methods of Psychic Development will now be sketched.

Sitting in the silence is the most common, as it is the most fruitful, method of soul development. It is copied after the ancient Yogi method described in the quotation above. The character of the sittings is considerably varied, and so the results obtained differ widely. With some it is simply a silent meditation where the mind is made passive, the sensibilities so far as is possible set aside, and the mind made receptive to thought impressions. By patient practice of this method the mind becomes increas-

ingly sensitive to thought vibrations. Sometimes the impressions received are visual, that is Clairvoyance is developed; at other times they are auditory, that is Clairaudience is developed; but more often the impressions do not take on the form of visions or sounds, but are simply thought messages, that is Thought Transference or Telepathy is developed. The character of the development is influenced by the desire of the sitter; this is especially true of those who fall into trances. The persons sitting to develop mediumship are likely to obtain phenomena peculiar to mediums, such as hearing voices or seeing thought forms, because such results are expected.

Those sitting in the silence with strained attention instead of passivity of mind obtain quite different results. Some concentrate their attention upon a thought, an imaginary point in space or upon the end of the nose, with the result that they sooner or later lose consciousness and fall into more or less profound trances. These are autohypnotic trances. This form of sitting in the silence should be indulged in with extreme caution, for it endangers the sitter's sanity. Not a few have gone from these settings to asylums for the insane. When combined with this form of sitting in the silence the

person reduces his physical vigor by asceticism, the danger is still greater.

The power of silence is rarely fully appreciated. However, sitting in the silence with passive receptive mind could hardly be dangerous. There is a society whose members sit daily in the silence during the noon hour. They all hold the same thought in mind, but do not concentrate the attention upon it for the purpose of inducing hypnosis or self-entrancement. Members of this society have assured me that they have received great benefits from this practice.

Another, one of the best modes of sitting in the silence, is that one which has for its aim complete self-control and receptivity. The sitter having gone into retirement in a quiet place, seats himself comfortably, relaxes himself body and mind and then proceeds as follows: Recalling all conscious efforts and thoughts by an effort of will, he gathers them into the innermost recesses of his mind and forces them to rest. He repeats this voluntary recall and control of the activities of his mind, saying mentally to himself as he does so, "will" and "still." As he voluntarily gathers in his thoughts he says "will," and as he quiets them he says "still." After continuing this for a little while his mind

becomes composed; then he discontinues the effort and commands, allowing his mind to remain quiet and receptive. Patient practice of this method will not fail of good results.

A word of caution should be given against any method that renders the mind incompetent to judge of and to intelligently accept or reject anything that comes to it in these silent sittings. Conditions of mind varying from passive inactivity to subliminal states are included in this caution. It is possible for one to develop a receptivity of mind in which none of the faculties that guard the integrity of the character is off duty, but this is not a state of partial or complete subconsciousness. The reason for this caution is that persons in the state of mind described are liable to be influenced by all sorts of thoughts intentional or unintentional from persons present or absent.

The breathing exercises furnish another method for psychic control of no small importance. There are a considerable number of these exercises scattered through the literature on this subject, but they consist of modifications of three principal exercises. These three exercises only need be mentioned in this connection.

The first exercise consists of a simple rhyth-

mical breathing in which the inspiration is deep and the expiration is somewhat prolonged. Beginning with inspiration four seconds and expiration eight seconds, and then very gradually lengthening the time. This exercise will soon lower the number of respirations per minute and give a better tone to the whole organism, and should be practiced under the same favorable conditions that are observed for silent sittings. In the East those who practice these exercises usually repeat some sacred word, as Aum, which gives them a religious character.

The second exercise consists of a similar deep respiration in the midst of which there is a retention of the breath. A deep inspiration is followed by a retention of the breath before the prolonged expiration. The rhythm should be as follows: Inspiration four seconds, retention of the breath sixteen seconds, expiration eight seconds; the time to be very slowly extended as in the first exercise. This exercise is very stimulating and must be practiced with caution, as soon as a slight dizziness is felt it should be discontinued for the time being.

The third exercise consists of a respiratory rhythm similar to the second, with the difference that the breath is held out instead of in. The deep inspiration is followed by a prolonged

expiration, after which the air is held out of the lungs. The rhythm should be inspiration four seconds, expiration eight seconds, exclusion of air sixteen seconds. This last exercise is found to be the most difficult for Westerners, and should be practiced with extreme caution, as the exclusion of the air from the lungs favors the accumulation of carbonic acid gas in the blood. A slight dizziness should be taken as a warning that the exercise has been continued long enough. Some practice these exercises with a nasal modification, controlling the nostrils with the thumb and forefinger, inspiring through the left nostril, with the right one closed, keeping both closed during the rest and expiring through the right nostril. However, no advantage is obtained in the use of this modification.

The Hindus from whom these exercises have come have furnished a fanciful explanation of their modus operandi, but their explanation would be out of place here. Let it suffice to say that the exercises are very stimulating and enable the practicers to perform many wonderful feats. They develop a muscular and psychic control difficult to obtain in any other manner.

It will be observed that these breathing exercises primarily influence the muscular control, but at the same time they develop an electro-

vital force which may be directed to any part or even outside of the body. If while exercising one directs the attention to any one part of the body, that part almost immediately is filled with warmth and vital force. This observation will be followed by the knowledge that not only physical but mental control may be obtained especially by the third exercise. The practice in order to be thoroughly efficacious should be continued for a number of months, but even a brief practice will not be barren of results.

The extreme potency of the breathing exercises is shown most plainly in the Yogis, who are able to simulate death. Authentic cases are on record in which Yogis were able to be buried for weeks and even months and afterwards be resuscitated. These cases, if they do no more, plainly illustrate the almost unlimited control that may be had over the bodily and mental functions.

Before leaving this subject let me repeat my warning not to practice these exercises too often or too long; twice a day is often enough. The morning and evening hours, before eating and before bedtime, are preferable. A very few minutes at first will be long enough; the time may be gradually increased, but even a slight

dizziness will be an indication that the practice has continued long enough.

Suggestion furnishes a means for soul-culture of considerable importance to the Psychic. Indeed, Autosuggestion enters more or less prominently into all of the methods mentioned, but Hypno-Suggestion is referred to here. Only a brief reference to suggestion may be made in this connection, but a fuller discussion will appear in another chapter.

Hypnotized subjects not infrequently exhibit pronounced psychic powers. In cases hypnotized for therapeutic purposes not a few instances have been noted where the patient exhibited supernormal powers of perception. Telepathy, Clairvoyance, Clairaudience and Psychometry have all been manifested. Two methods have been used to develop these faculties—1. Direct Suggestion during hypnosis, and 2. Posthypnotic Suggestion.

The direct suggestion that the subject is able to see or hear or know things occurring at a distance is accepted, with the result that a report is soon forthcoming from the subject. The report may be a true account of the occurrences or it may be simply a fabrication with no basis in truth. If the subject is able to get the information he will do so and report it correctly;

if not, he will draw upon his imagination for his report. Any phenomena produced through hypnotized subjects should be carefully verified before accepting them as genuine for the reason just mentioned. It is my experience that many undoubted phenomena may be obtained, but not a few will be the result of pure imagination. Subjects dominated by the suggestion that they can obtain the information desired will report to the best of their ability—true if possible, false if necessary. This is a common phenomenon in hypnosis.

Posthypnotic Suggestion operates in quite a different way. Suggestions are given to a hypnotized subject to the effect that he will be able to develop psychic powers, that he will be able to control his mind in such a way that he will be able to disregard ordinary sense perceptions and obtain knowledge by immediate perception or intuition. These suggestions have a posthypnotic effect, enabling the subject to speedily acquire psychic control. They act by inspiring confidence in the person's mind and stimulating effort and practice. There is no doubt that much of the psychic power depends upon the expectant attention. He that hath ears to hear may hear, he that hath eyes to see may see, he that hath a mind to understand may know—for we hear and see and know with the mind.

The influence of autosuggestion is well shown in the incarnation trances of the Japanese. A large proportion of that people, both male and female, practice what is known as the possession trance. On various occasions and for many purposes they become possessed of one or other of their gods. The divine possession, upon careful investigation, proves to be none other than an autohypnosis, in which a suggestion has been given that the hypnotee has become the dwelling and mouthpiece of a god. The practice of autohypnotization is begun in childhood and continued through adult life. Schools for this purpose are conducted under the direction of the priests, in which the children perform all sorts of antics. A boy will be called out of a class by the priest and he will seat himself upon a little mat, and closing his eyes will proceed to fall into a state of autohypnosis. At this point a wand is placed into his hand, through which the god comes to take possession of his body. The arrival of the god is announced by a shaking of the wand, followed by a more or less convulsive spasm of the body. The boy is now possessed, and immediately acts like one possessed. He springs to his feet, throws the wand violently away and proceeds to perform all manner of acrobatic feats.

What is true of the child is true of the adult the god incarnates in him in just the same way, except that a little more decorum is preserved. When the god has arrived he may be consulted by the proper person, and he will speak his answers with the lips of the possessed. It is plain without an extended discussion or explanation that the divinity in these cases is none other than the subliminal self. It would be interesting to give more details, but space will not permit.

The ascetic austerities practiced in connection with the various methods of psychic developments are well known, but their importance deserves a brief discussion. Most of the ancient directions for soul-culture insist upon the observance of these austerities. All meats were eliminated, and the diet limited to one of the plainest and simplest sort, and in many cases the renunciation of all society and the adoption of a solitary life were insisted upon. These requirements were doubtless based upon the knowledge that some sorts of psychic phenomena were more easily developed when the physical man was reduced to a low state of vitality. Doubtless weak, hungry persons can more readily fall into trances and see visions and dream dreams, but the reliabilities of these visions and dreams is not so certain.

Perhaps no better example of these ascetic austerities can be given than the present practice of the Japanese aspirants after divine associations. They almost starve themselves and indulge in innumerable washings. An adult man's diet consists of water and a small bowl of rice once daily. His washings are more generous; these are taken when convenient in the open air under a natural waterfall, summer and winter alike. At sunrise he bathes, in mid-forenoon he bathes, at noon he bathes, in mid-afternoon he bathes, at sunset he bathes, before retiring he bathes, and at the ghastly hour of two in the morning he gets up from his warm bed and bathes. Where possible, these ablutions are taken in natural water courses or under waterfalls, through all the seasons of the year. His diet and ablutions in due time reduce him to the proper state of spirituality, but he continues them far longer than a Westerner would dare to follow him. Thus he becomes a "holy man" worthy and able to become possessed of the gods. Any method which demands such practices, or similar austerities, should be shunned, for any psychic power that may not be developed by men and women in a normal state of health would better be left undeveloped.

It would be interesting to review many other

methods used for psychic development, but space forbids. It is plain from the methods mentioned above that the road the Psychic must travel to reach the goal of his high aim is not strewn with roses. It is a serious undertaking and he who would become a Psychic worthy of the name must attain this end by patient, persevering practice. A Yogi makes it a business of a lifetime. He leaves all distracting influences behind. Home, relatives, friends and worldly cares are forever forsaken. His wants are reduced to a minimum—a cheap linen garment, a few handfuls of rice and a supply of water suffice for his needs. His home is an arbor in a jungle or a cave in the mountains, where removed beyond the disturbing voices of his fellowmen he meditates and waits for the marvelous power that sooner or later comes to him. What he develops and obtains of power and wisdom exists for all who are willing to pay the cost in self-sacrifice and practice. All have more or less psychic power, and a little use will increase it.

In many instances all that is necessary to an appreciation and understanding of psychic phenomena produced by others is a little experience of our own. It is not possible or expedient for all to make a special development of their psy-

chic forces, but it is necessary and expedient for all to have a competent knowledge of the subject, and we may have one if we will use our perceptive faculties. In the succeeding chapters we will endeavor to substantiate this statement. Let us first turn our attention to Suggestion.

CHAPTER IV.

SUGGESTION.

Ideas are contagious—Suggestibility constitutional—Two laws of mind—Suggestion defined—**SUGGESTION IN THE WAKING STATE**—The idea of free will must be modified—The power of Suggestion—The school boy—The student of music—Suggestion as a cure—A case—**HYPNO-SUGGESTION**—Hypnotism defined—Hypnotic versus waking Suggestion—Hypnotism as a Cure—Illustrative cases—Suggestion in Psychiatry—**AUTOSUGGESTION**—The manner of self-suggestion—Its value—A living monument of Autosuggestion—Illustrative cases—The limitation of Autosuggestions—Suggestion in subconscious conditions—The cases selected for illustration.

Suggestion as we understand it today depends upon the fact that ideas are contagious. All persons are suggestible because they are liable to be infected by ideas propagated by other people. There are no ideas so foolish or fanciful that they will not be accepted by some if they are powerfully and persistently proclaimed; witness the hair-brained schemes hatched and proclaimed by fanatical persons that are accepted

and fostered by practical business men who sink large sums of money in them. There are gold-bricks for the unwary farmer and gold-makers for the wary millionaire. There is no mind that is proof against infectious ideas if only it be exposed to the right kind.

Suggestibility depends upon the constitution of the mind. There are two conditions or peculiarities of mind so common that they might be considered laws of the mind. 1. Credulity or the disposition to believe things that have not or cannot be proven. 2. The tendency of the thing the mind expects to occur whether it be psychologic or physiologic in character. It will be necessary to briefly illustrate these two conditions. That people believe what has not been proven to them is not only true but necessary. Little progress could be made in any social or business relation if it was necessary to stop and prove every step. Men accept their religious faiths ready made upon the testimony of others. Faith is the back-bone of all business enterprises. All sciences are built upon hypothetical theories and beliefs. Happy is the man who early learns to say with one of old, "I believe, help Thou mine unbelief." Credulity is the condition of expectation, if we believe we expect certain things to follow and this expectation

works itself out in the development of the thing expected in body or mind. We expect certain food to make us ill and it does so; we expect certain conditions to cause an headache and they do, we expect certain remedies or treatments to cure us and they do. All have witnessed or have heard of the experiments made upon perfectly well persons which illustrates both of these laws of mind, namely, the concerted action of several persons who tell an unsuspecting acquaintance successively at brief intervals, that he is looking badly, that he must feel ill, that he certainly must be sick, and so on, with the effect that he speedily becomes ill. They make him believe he is ill and believing that he is ill he expects to feel so and shortly does. This will suffice to show what is meant by the two conditions of mind underlying suggestibility.

Suggestion, it is plain from what has been said, includes more than used to be understood by that term. Suggestion was formerly used to mean the offering of an idea to the mind without any condition of acceptance, but it is used here to mean the offering of an idea to the mind in such a way that the mind will accept it. The offer and the acceptance are complementary in filling out the idea. These general considerations lead up to a more detailed discussion of

the subject which will be continued under three divisions for the sake of plainness and brevity.
1. Suggestion in the waking state. 2. Hypno-suggestion. 3. Autosuggestion.

SUGGESTION IN THE WAKING STATE.

Suggestion is one of the most important factors in Psychology and aids in the solution of many of the more mysterious and heretofore inscrutable phenomena of Psychism. The susceptibility of Psychics to Suggestion is phenomenal; the slightest hint often unintentionally given will serve to give direction to the whole experiment. A failure to observe this has misled many investigators. Therefore, it would be almost impossible to overestimate or unduly emphasize its importance in Psychism.

The idea of free will must be modified or given up, for it is little more than a name. What one does of his own free will depends largely upon circumstances and environment. What he thinks he does of his own volition is usually due to the influence or more properly the Suggestions of others. A boy or a man thrown among evil companions becomes like them not of his own free will, but of necessity. To be sure, he had an opportunity to choose between right and wrong and we condemn him because he chose the wrong. As a matter of fact, at the time that

he made the choice it was morally impossible for him to choose other than he did, the only time that he could have chosen otherwise was before the evil Suggestions had found lodgment in his mind. It is and will ever remain true that evil associates corrupt good morals. When a beautiful young woman goes wrong and drags a once honored name through the mire, the probabilities are that she did not act upon her own volition, and a more or less careful inquiry would reveal the fact that some subtle influence or Suggestions had been insinuated into her mind before it was possible for her to act so. The Suggestion might have come from a trusted friend or associate, or from some corrupting book, but no matter whence they came, they were contagious and being susceptible she succumbed to their infection. Do not say the taint was in her blood; that would be absurd. The case is altogether analogous to a contagious disease. No matter what the condition of the person, if the inoculation is sufficiently large she will certainly succumb to the disease.

An appreciation of the subtle and far-reaching power of Suggestion for both good and evil encourages us to make use of it for educational and curative purposes.

Its use in education is great, so great that the

successful teacher is the one who consciously or unconsciously applies it. A few examples will serve to explain what is meant.

A young lady teacher, an acquaintance of mine, told me of one of her pupils who was unable to learn mathematics.

"When I chided him," she said, "for doing such poor work he vehemently protested that he could not learn numbers."

"I cannot learn numbers," he said, "and there is no use trying. My grandmother was unable to learn mathematics and I have inherited my inability from her."

"Now, what can be done in such a case?" the teacher asks.

The case illustrates the susceptibility of children to Suggestions and was explained somewhat as follows: The boy had heard of his grandmother's deficiency and when he found mathematics difficult was lead by his parents, who believed in the orthodox theory of heredity, to believe he had inherited that trait from her. He believed he was unable to learn numbers and his expectation was fulfilled. The teacher was advised to give the boy direct Suggestions to counteract those unintentionally given. He was told that his grandmother had nothing to do with his learning numbers any more than she

had with a thousand other things he had learned readily enough. For example, she could not learn to swim, but he did; she could not skate but he could; she could not play marbles but he could; she could not turn a handspring or walk on her hands, but he could, and she could not whistle, but he could. These and similar Suggestions were given for several weeks together with positive Suggestions to the effect that he could learn numbers and would learn to like them and excel in that branch of study. The result was as expected, the intentional Suggestions overcame the unintentional ones and the boy was soon making good progress in mathematics, and had no further trouble in that direction.

The application in the study of music is often most helpful. I recall the case of a young girl twelve years of age who had in some way acquired a dislike for her work in music; this dislike grew until her practice became a hardship. Her mother having heard of Suggestion and believing in its efficacy, brought the child to me to see if anything could be done for her. She was a bright, winsome girl and inclined to be friendly, so we soon became fast friends and she told me of her difficulty with music. I assured her that I could and would help her. I seated her in an

easy chair and told her to close her eyes and listen while I talked to her. Then I made Suggestions to the effect that music was beautiful and a most interesting study, that she did not really dislike it but had become prejudiced against it; that she would think the matter over for herself and find that she had been mistaken; that she would learn to love music and be fond of studying it and that her whole difficulty with music would soon disappear. Such Suggestions were repeated every other day for two weeks with the most satisfactory results.

"Doctor, you have taught me to love music and I rather enjoy my practicing now, thanks to your help," the little lady said to me a few weeks later.

Many more examples of the successful use of Suggestion in education might be given if space permitted. It is most helpful as a means of developing backward children.

As a therapeutic agent Suggestion has no superior, but only a single example may be given. Observation teaches that many drugs depend upon the Suggestion accompanying the administration for their remedial effects. Attention has been called to the fact that persons may be made ill by intentional Suggestion and it might have been added that they are often made so by unin-

tentional Suggestions ; it is equally true that persons who are ill may be speedily cured by Suggestions. When it is borne in mind that a large proportion of the sickness suffered by man is due to nervous shocks or other psychic causes it will not be so surprising that an equal proportion of man's maladies may be relieved through the influence of the mind. Out of a great many cases observed let me cite one.

A young man, a jeweler by trade, came to me for relief from an aggravated condition of self-consciousness. For several years this condition had grown upon him until he was unable to go into society without experiencing the utmost confusion and embarrassment ; he could only stammer, blush and perspire when any one addressed him or he attempted to address any one. He was assured that he could be relieved and that speedily. He was seated in an easy chair and instructed to allow himself to sink into a restful passive condition with eyes closed. This he did, and while in this receptive state Suggestions were given to him to the effect that his trouble was only a habit which could be easily broken, that he had a strong mind and would assert it in the matter, that he had made up his mind to break the habit and would readily succeed, that he would gain a perfect self-control

and self-possession, that he would feel perfectly at ease in company and have no difficulty in carrying on a conversation with any one, and that he would go into society to prove these things. These and similar Suggestions were repeated to him several times at intervals of two or three days. In about two weeks the young man was entirely relieved of his uncomfortable condition.

HYPNO-SUGGESTION.

Hypno-Suggestion includes all of the Suggestions given to persons while in a state of hypnosis, or hypnotic trance. This is by far the most important branch of Suggestion. In order to understand it thoroughly a knowledge of Hypnotism is necessary. Hypnotism is the means of inducing an artificial state of mind in which persons are readily susceptible to Suggestions. It has been said that all persons are susceptible to Suggestions but by Hypnotism the suggestability is increased. The methods of hypnotizing are various, but they all depend for their efficacy upon the direction of the psychic forces of the subject, in short, they depend upon the same factors as Suggestion and Hypnotism is properly simply a branch of that subject. A person who is led to believe that he can be hypnotized and that he is about to be hypnotized will respond to almost any method and promptly fall into a state

of hypnosis. In this state of induced somnambulism he becomes more or less suggestable according to the depth of the trance.

It would be interesting and instructive to give a detailed account of the methods of inducing hypnosis and a full description of the phenomena of that state, but space will not permit it in the present writing. The reader is referred to the writer's work entitled *MIND AND BODY*, where a detailed account is given of Hypno-Suggestion.

Hypno-Suggestions do not differ in kind from Suggestions given in the waking state, but they do differ most profoundly in degree. Some teachers and schools hold and teach that waking Suggestions are all that are worthy of serious consideration, but these teachers and schools are undoubtedly wrong. As well might one say that the vest-pocket pistols were the only fire-arms worthy of consideration, leaving out of account the Maxim, Krupp and other powerful guns. What may be and often is done by oft repeated and long continued Suggestions in the waking state may be done speedily by a single Suggestion given in profound hypnosis. All patients are not susceptible to the deeper states of hypnosis. It is necessary to adapt the treatment to the conditions found in individual cases, giv-

ing the Suggestions in the lighter states of hypnosis or in the waking state as may be needful. The matter of giving the Suggestion does not materially differ but the Suggestions must be repeated more or less persistently according to the degree of susceptibility. A few examples will suffice to illustrate our contention.

A young lady stenographer came to me not long ago complaining that she was not able to attain the requisite speed in taking notes. When her speed was all right her notes were not plainly legible, and she found it difficult to transcribe them.

"Can you help me, Doctor?" she asked. "I understand that you can do almost any marvel by Suggestion."

"It will do no harm to try what we can do by the aid of Suggestion," was the reply.

The young lady was hypnotized and passed into a profound state of hypnosis. Suggestions were given to her while in this receptive condition to the effect that she had as nimble fingers as any one and could take notes just as rapidly, that with a little practice her speed might be greatly accelerated, that she would write her notes plainly and legibly and that she would be able to readily transcribe them. These Suggestions were accepted and so stimulated her mind

that she greatly increased her speed and wrote her notes more rapidly and more distinctly. In a couple of weeks after aiding her with the speed she was similarly aided in her ability to concentrate her attention in transcribing her notes. There was much noise and confusion in the office where she was employed which tended to distract her attention from her work. A couple of Suggestions sufficed to enable her to disregard the confusion and attend to her duties and she has had no further trouble in taking notes or transcribing them.

A few weeks ago a lady came to me saying that she had been advised by a mutual friend to come and be relieved from an annoying drug habit. Some years before she had been ill and during that illness fell into a condition of insomnia and at the advice of her physician had resorted to the use of hypnotic drugs. Now for more than three years she had been in the habit of taking such drugs every night. She could not sleep without them. Her general health was good and she was assured that she could be speedily and permanently relieved from her drug habit.

The lady when hypnotized fell into a profound hypnotic trance. While in this condition Suggestions were given to her to the effect that her

health was good and natural sleep would be restored, that she had a strong mind and had resolved to take no more sleeping potions, that she would expect to go to sleep at night when she went to bed and would readily do so; that she would sleep soundly all night and wake up refreshed in the morning, and that she would have no more difficulty in sleeping. During the night after the first treatment she slept soundly and naturally without the aid of any drug and was delighted with the result.

"Doctor, it is marvelous," she exclaimed the next morning when she called at the appointed hour, "for I did not expect it; I did not believe that it was possible for you to relieve me so readily and without drugs after I had tried almost everything that the Doctors could suggest. I have spent hundreds of dollars without getting the least permanent relief." There was no relapse; the cure was permanent. The lady sleeps as peacefully as a child now and that, too, without the use of any harmful drugs.

This spring a young man was brought to me by his friends from the West Side of this city, suffering from extreme alcoholism. It is unnecessary to describe his symptoms, suffice it to say, they were those of every confirmed imbecile, not excepting the snakes; to use his ex-

pression, he had "seen a whole menagerie." He had taken the Keeley Cure at Dwight and been sent to the Washingtonian Home no less than eight times during his fourteen years of slavery in the toils of strong drink. Every known cure had been tried on him, not excepting the putting of dope in his food and drink, with no permanent results. He and his friends both said they had come to me as a last resort and if I failed, then there was nothing left for him but to sink deeper and deeper into a drunkard's perdition.

When he came to me he was considerably under the influence of liquor; indeed, he had not been free from its influence for many months, but he was in as good a condition as he was likely to be found, so I began his treatment in that state. He was hypnotized and went into a profound hypnosis. While in this condition, positive Suggestions were made to him, to the effect that he had a strong mind and could rid himself of any habit if he choose to; that he wanted to quit drinking and had made up his mind to do so; that the appetite for drink would leave him and never return again; that drink with all its associations would be disgusting to him; that he would regain his self-control and self-respect and become a respectable man once more; that he would be proud of his victory, for

it was his own strong mind that was winning it for him and that his cure would be permanent. Similar Suggestions were repeated to him daily for four days and two or three times a week for the balance of the month.

The results were all that could be desired. He did not taste liquor after the first treatment and soon lost his appetite for it. Almost immediately he began to take and retain nourishment and gained ten pounds during the first month. Today liquor has no temptation for him and it would be difficult for him to take up the habit again.

One evening a young man, a machinist, came to me and said that he wished I would hypnotize him and brace him up so that he would be able to resist the attempts being made to force him into an unwilling marriage. He went on to inform me that there was an association of women who made it their business to provide husbands for unfortunate girls.

"They have me on their list and are after me constantly. I find them watching me every time I go out and it makes me feel uncomfortable and afraid, for I do not wish to be forced into any such union." He went on and gave me the details of an imagined persecution he was suffering from.

The case was recognized as an aberration of the mind in which he was dominated by the hallucination, an hallucination as indicated above. He was hypnotized several times and given Suggestions which speedily returned him to his normal condition of thinking, feeling and acting.

Psychiatry furnishes innumerable cases similar to the above that may be successfully treated by Hypno-Suggestion. It is plain that Suggestion finds its greatest field for usefulness in the treatment of mental diseases and it would be interesting to multiply instances but space forbids. The greatest service that Psychism could render to humanity would be the solution of the problems of mental pathology such as pathologic double and the like.

AUTO SUGGESTION.

Autosuggestion offers many alluring possibilities for self-culture and self-treatment. The Suggestions that are ordinarily given by another in the waking, sleeping and hypnotic states may be as certainly and satisfactorily given to one's self if one knows how to give them. The potency of all Suggestions depends upon the aforementioned belief and expectation. Suggestions

from those we believe in are the most potent and if we can inspire such a belief or confidence in our own power to give Suggestions they will as readily be accepted from ourselves and produce the same happy results. In the last analysis every Suggestion must be received and transformed into an Autosuggestion before it can reach and work out its effect in the mind. Nothing ministers more to our self-respect than the knowledge that we are able to develop all sorts of good qualities in ourselves and the proper understanding of Autosuggestion furnishes this knowledge.

There are two principal ways of giving Suggestions, namely, one in the waking state and the other in the natural sleep. Direct Autosuggestions made while one is awake differ in no particular from direct Heterosuggestions made in the same state except that one makes the Suggestion to himself. As Heterosuggestions are deepened by repetition, so are Autosuggestions more deeply impressed upon the mind by repeating them. And it is claimed that all that can be accomplished with Heterosuggestions can be duplicated with Autosuggestion. While much may be accomplished by the use of Autosuggestion it is doubtful if that statement is true up to date; however, it may become true in the

future. By it one can make the most of his talents; he can educate and develop himself; he can inspire self-confidence and faith, and in short he can live a successful life.

A friend of mine who is a living monument of the power of Autosuggestion, has told me of many of his experiments, and his wife has corroborated his statements. One evening she said to me: "He is not the same man that I married eight years ago." In a little conversation we had last week he spoke substantially as follows:

"I am sure that all I have accomplished in a business way has been done by Self-Suggestion. I was naturally of a timid, retiring disposition, but I have overcome that and by Autosuggestion have developed a considerable self-confidence; so much, indeed, that some think me egotistic. I might give as an example of my method of making the Suggestions, my curing myself of fear of darkness.

"I began by reasoning with myself and assuring myself that there is nothing more to fear in the dark than in the light. I went into the dark to prove this to myself. I shut myself up in a dark room and stayed there until the feeling of fear vanished. I kept these Suggestions up until I lost all fear of darkness.

"By a similar process I taught myself how to go to sleep at any time in any place. I can obtain rest and am often greatly revived by a few minutes' sleep plus an Autosuggestion."

The other way to make Autosuggestions is to make them so that they will take effect during sleep. The Hypnotist speaks to his subject while he is in a subconscious state, but the one who would treat himself must speak to himself just before going to sleep. However, to have them effective, they must be as confidently and positively given and received as Heterosuggestions. This can only be done after one has learned by experience how to do it. He who would treat himself should impress the desired thoughts as strongly as possible upon his mind just before going to sleep and after falling to sleep they will find their way into his dream-consciousness and work out the desired effect. This may be illustrated by an instance.

A friend and patient of mine is able to cure himself of the various ailments that befall him. Here is an example of his treatments: For years he suffered with severe periodical headaches due to inactivity of the digestive tract, until he heard of and used "self cure" or Auto-suggestion. In the midst of one of his severe attacks he began giving himself Autosugges-

tions which speedily and permanently relieved him of his malady. He used the following method: Before going to sleep, every night, he repeated several times to himself: "My trouble is a habit and my mind can and will cure it." He believed what he said to himself and a cure was the happy result.

Theoretically Autosuggestion ought to be able to cure every ill that flesh is heir to, but up to date it has succeeded only in a limited number of cases. Its failure is due no doubt to our lack of confidence in ourselves, when we learn to use our psychic forces to the full we shall be able to report better results.

Suggestion deserves a more detailed discussion than it is possible to give it here; however, it is thought that the above outline sketch will indicate its position in Psychism. Those wishing to make a more careful study of the subject must refer to works dealing with that subject exclusively. It ought to be plain to all from what has been said above that Suggestion occupies a most important place in Psychism. A failure to recognize the subtle and the far-reaching influences of unintentional Suggestions has led many experimenters to most erroneous conclusions. This is especially true in experiments with persons who go into a subconscious condi-

tion, all of the phenomena which they produce is directed and colored by either Hetero or Auto-suggestions sometimes they are intentional, but more often they are unintentionally given.

Persons who fall into subconscious conditions take with them all of the materials requisite to the phenomena they produce. When such phenomena or the memories of them brought back to the waking consciousness are absurd or impossible, an explanation of them will usually be found in some unintentional Auto or Heterosuggestion. More will be said on this subject in the chapter on Somnambulism and Trances.

Most of the examples used as illustrations in the foregoing paragraphs have been selected from among those whom I have had occasion to treat by Suggestion, not because there is any lack of other examples, but because they will illustrate what is to follow. In the next chapter the theory of various psycho-curative systems will be discussed and the above examples may aid to an understanding of their rational.

CHAPTER V.

RATIONAL OF PSYCHOPATHY.

The importance of the subject—The existence of a Psychic power—Mental medicine—A half dozen systems of the same—An underlying law common to all—A question of Psychology—The duality of mind explained—Proofs of double consciousness—Illustrative cases—The amenability of the mind to suggestion—Manner of increasing suggestibility—The subconscious mind suggestible—Subconscious mind controls the bodily functions—Power of the mind over the body—The law of Suggestion the law of cure—An illustration of the same—Absent treatments—The value of faith—Necessary conclusions.

Psychic research is making rapid progress and the whole world is waiting with interest for every item of new data, but in the whole range of psychologic investigation there is nothing of such transcendent interest to the world today as the relation of the mind to the cure of disease.

That there is a psychic power within man which presides over the functions, sensations and conditions of the body, and that this power

may be directed at will, under certain conditions, for the relief of the manifold ills of mankind, there is no doubt, or need of proof. If proofs were needed it would suffice to call attention to the hundreds of "healers" and the army of those who have been healed, to be found upon every hand. These are real cures, and just as well authenticated as those found in the reports of cases cured by drug medicines. Many systems of cure, all producing most positive proofs of their efficacy, have been founded upon these facts, but they have as many theories of causation and as many methods of application, as there are different curative systems.

Mental Medicine is broader than any one of the curative systems—it is as broad as all of them combined—as broad as the curative action of the mind over the body. It is worth while to consider Psycho-Therapeutics.

Psychopathic healing includes many schools, each subdivided into various sects, but for the present purpose it will be sufficient to call attention to a half-dozen of the more prominent of them, namely: Christian Science, Mind Cure, Faith Cure, Spirit Cure, Magnetism and Hypnotism.

Christian Science, which has lately received a pretty thorough advertising at the hands of

Mark Twain and others, claims that the body is unreal, and that the mind is all; therefore disease has no existence except in the mind, and should be ignored and denied. They persuade many to believe this fallacy and show many persons who have been cured by their treatment.

Mind Cure makes the same statement. It says "all diseases are conditions or states induced by abnormal conditions of the mind," and the advocates claim that these states and conditions of the mind, together with the diseases incident to them, may be and often are corrected by the power of the healer's mind.

Faith Cure is based upon the belief that religious faith will save man from sin and sickness, and says that belief in and prayer to God will secure relief from pains and the cure of diseases. They point to those who have been healed and triumphantly exclaim in the words of the Master, "By their fruits ye shall know them."

Spirit Cure is founded upon the supposition that the shades of the departed dead can and do "come back from the spirit world" and through some "medium" give relief to the sick and comfort to the afflicted. And many are willing to testify that some "big Indian chief" or "little Indian squaw" or some other shade

through a "medium" has cured them of distressful diseases.

Magnetism teaches that there resides in man a subtle fluid of healing nature which may be projected at the will of the operator upon another person with the effect of curing the functional and organic diseases of his body, and from the time of Mesmer until the present, marvelous cures have been made.

Hypnotism furnishes a power by which persons may be placed in a condition of induced sleep or hypnosis. While in that state it is claimed that they are suggestible and may be given suggestions that will relieve them from pain and cure their diseases. Many profess to owe their good health to this system of therapeutics.

The above brief summary shows that there are a considerable number of different systems of Psycho-Therapeutics based upon as many widely different theories, each presenting indubitable evidence of its ability to perform cures —many of which appear almost miraculous. But they acknowledge only one thing in common, namely, that they all cure diseases. However, it requires only a superficial study of them to discover that there must be a common underlying principle or law upon which they all operate.

Now, since all curative phenomena produced by psychic influence under whatever name they occur, must depend upon the same fundamental law, it is of the utmost importance that this law should be discovered—that we should find and recognize the law of Psycho-Therapeutics. It is plain that the law must depend upon the constitution of the mind, so we must turn to Psychology for the key to the solution.

Fortunately Hypnotism has recently come to our assistance, enabling us to better understand the constitution and action of the mind. It has revealed, among other things, first, the dual nature of the mind, and second, the amenability of the mind to suggestion. Some intimations of these peculiarities had been observed in certain trance and other spontaneous conditions, but it remained for Hypnotism to fully establish them. Hypnotism is of great aid to students of Psychology, and its revelations will doubtless overthrow many of the older doctrines of the psychologists.

It is thought that the two facts just mentioned, namely, the duality of the mind and its amenability to suggestions, furnish an explanation of the principles underlying all of the Psycho-Curative System or the Law of Mental Medicine. It seems possible to justify these facts, as we shall now attempt to show.

The duality of the mind is not a new idea, but it has recently received new emphasis. The separate action of the two hemispheres of the brain is not what is meant, although that is possible, as is shown by the phenomena of unilateral hypnosis. There is a duality in the sense that the mind possesses two distinct sets of functions, with a double consciousness, operating more or less independently. This duality of the mind would seem to be proven if the existence of the dual consciousness with separate memories can be demonstrated, namely, the primary or waking consciousness and the secondary or subconsciousness. The usual distinction made between them is that the first includes all knowledge obtained by the aid of the five senses and reason, and the second includes all knowledge gained through intuition and immediate perception.

The physiologists, Carpenter and others, recognized two kinds of mental activity. The unusual kind, not belonging properly to the conscious phenomena, they called "unconscious cerebration" for want of a better term. These we now know as the subconscious phenomena of the mind.

There are no unconscious activities of the mind, for the very essence of mind is conscious-

ness. These are subconscious, but not unconscious phenomena. Many of the subconscious phenomena never rise above the floor of ordinary consciousness.

Consciousness may be illustrated by two circles, the smaller one within the other, both having a common center. The smaller circle represents the ordinary consciousness, for the waking consciousness contains only a small part of our whole conscious activity. The subconsciousness is represented by the larger circle, for it contains all that is in the smaller circle and much more that lies beyond the limit of its circumference.

The double aspect of the mind is observed also in the blending with the physical and spiritual realms; the mind, through the senses and reason, adjusts itself to its physical environment and through the intuition and immediate perception reaches its spiritual environments.

The very latest statements of Physiology emphasize this duality, although strangely enough many of the physiologists stick to the old materialistic explanations. Vincent, in a chapter upon the "Physiology of Hypnosis," reaches the following conclusion: "Thus there seems to be in the human nervous organism a dual nervous action, one automatic and intuitive, the other rational, volitional and deliberative."

A detailed discussion would be out of place here, but it can be easily shown that there is abundant evidence to prove that the theory of double consciousness is well founded. Three groups of phenomena are urged as proofs, namely, spontaneous, induced and diseased states of mind, in which subconscious activities are observed. Let us examine examples of each:

In the normal states these subconscious phenomena are seen in such actions as are common in the so-called "unconscious cerebrations," and the "automatic and nervous activities," where the mind performs two acts at once, as adding up a column of figures while carrying on a lively conversation. Such actions require the conscious employment of two separate trains of memory in their performance, but we have only one conscious memory, hence the other must be subconscious.

The phenomena of Dreams and spontaneous Somnambulism and Trances point in the same direction, for Sleep is not merely an absence of waking activity, but it is a phase of personality with distinctive characteristics. The intimate relationship between sleep and hypnosis will serve to emphasize this statement. The utterances and movements of Somnambulists prove

that they are not automata, indeed they often perform most complicated actions which would be impossible without consciousness, and yet, after awaking they usually have no conscious memory of their actions. A patient of mine, a young lady, was accustomed to arise and dress herself at night while asleep and walk about the house, and only knew that she had been sleep-walking when she awoke in the morning and found herself in the bed fully dressed.

The induced subconscious states are found in hypnosis, and they go far to prove the duality of the mind. The phenomena of hypnosis have been given in detail by many writers, and may be referred to.

Hypnotized subjects sometimes pass into another personality and deny that they have any relationship with their conscious selves. Sometimes they deny any acquaintance with their conscious selves; at others they admit that they are acquainted but deny the possibility of being identical with them. Indeed, they often have entirely different personal characteristics. A person dull-witted and slow in the natural state, sometimes becomes quick-witted and active when hypnotized. They have been known to change their names and social position under the domination of the belief that they are differ-

ent individuals. In these cases the segregation of the mind appears to be complete.

Some writers say that the double personality of hypnosis proves too much, for not two but several personalities may be evoked. Careful observation, however, shows that these apparent personalities of hypnosis, with their memories tend to run into one, the primary hypnotic personality and memory, and are undoubtedly due to unintentional suggestions of the operator. If we bear in mind the hyperacuteness of the subject, this will be readily understood.

Many examples of pathologic double personality are on record. The Rev. Ansel Bourne of Greene, R. I., is a well known and typical example. He fell into what appeared to be a spontaneous hypnotic trance; at any rate it was a trance in which his personality was completely changed. As the case is an entirely genuine one, it will be briefly recited.

Mr. Bourne drew some money from the Providence bank with which to pay some bills, and boarded a horse car for the purpose of returning home. These were the last incidents that he remembered before falling into the trance. While entranced he made an excursion to New York and Philadelphia, and finally located in Morristown, Pa., where he opened and stocked

a small stationery and confectionery store under the name of A. J. Brown. He conducted his business in such a manner that no one suspected that he was entranced. One morning six weeks later he awoke in his normal personality and called to the people with whom he was boarding, asking them to tell him where he was. It seemed to him that he had only been asleep for a few hours. He informed them that he was the Rev. Ansel Bourne of Rhode Island, but they and the physician who was called thought he was insane at first; however, a telegram from his home convinced them that he was sane. His nephew, Mr. Andrew Harris, went after and took him home, where he had been advertised for two months as missing. In his normal state he had no knowledge of nor would he have anything to do with his store.

Hypnotism was used as a means to secure the memory of his second personality, and he readily told of his "Brown" existence, but while hypnotized could not remember any of the events of his normal life. He did not recognize his friends and declared when Mrs. Bourne was presented to him that he had "never seen the woman before."

It was hoped by Suggestion, etc., to run the two personalities into one, and make the memo-

ries continuous, but no artifice would avail to accomplish this, and Mr. Bourne's skull today still covers two distinct personal selves.

These classical cases have been cited because they carry great evidential value, coming as they do from such distinguished and competent observers. The report of many similar cases are easily accessible, and may be studied by any one who wishes to investigate the subject.

The amenability of the mind to Suggestion is so commonly accepted that it is only necessary to state the fact; but a few illustrations will serve to emphasize it. The suggestibility of the mind is found in the waking state, in hypnosis, and in pathologic states.

All persons are more or less suggestible in the waking state. Many interesting facts illustrating its influence are familiar to all. Perhaps no better example could be found than the oft-repeated experiment of "playing a trick" on a person, as was described in the last chapter. Several persons by concerted arrangement successively tell an unsuspecting person that he is looking badly and must be sick, with the result that he soon becomes ill.

While the suggestibility of the mind is considerable in the waking state, induced sleep or hypnosis is the suggestible state. Hypnotism

is the pass-key that admits us to the study of the mind, and it is through it that we have obtained the most positive proof of the Law of Suggestion. It has not only demonstrated the suggestibility of the mind, but has also shown that it is the subconscious mind that is suggestible.

The susceptibility of the hypnotized subject is phenomenal and almost unlimited in certain directions. It has been shown that speech, music and signs, all have marked suggestive influence over our subjects. Sad music, like a sad story, will make them sad, and tears will well up into the eyes and course down the cheeks. Comic pictures, like humorous stories or lively music, will send them off into fits of merriment; their personalities may be changed by a word. Suggest that they are other persons, and they will accept and conduct themselves accordingly.

Certain diseased conditions, as hysteria, furnish further evidence of the impressionability of the mind, if more were needed, but it is thought that enough has been given to abundantly establish the fact.

Together with the control of the mind by Suggestion, another important fact appears, namely, the functions, sensations and states of

the body, are under the control of the subconscious mind. The fact that the functions, sensations and states of the body are beyond the control of the will, leads us a long way toward certainty that they are under subconscious control, for they must be under the control of either one or the other. It would be absurd to say that they are not consciously controlled in the light of recent demonstrations. It is well known that the functions and sensations may be changed and controlled at will of the subjects who are in hypnotic subconscious states. Any one who will, can readily prove all that is stated here. In this induced state the voluntary and involuntary actions are easily controlled and the sensations varied as desired.

The action of the heart may be depressed or accelerated and the character of the respiratory rhythm altered as desired. The temperature of the body may be increased or lowered. The functional activities of the liver, kidneys, stomach, intestines and the other organs may be affected at will. In short, not only functional, but organic diseases may be produced by Hypnotic Suggestion. The power of the mind over the body is in keeping with its growth and development, for every cell in the complex fabric is placed and controlled by mind processes;

therefore, it is not surprising that organic changes have been, and may be produced by Suggestion.

Therefore, since the functions, sensations and conditions of the body are controlled by the subconscious mind, and the subconscious mind is controlled by Suggestion, it is plain that the derangements of these bodily functions and states may be corrected by Suggestion.

We are now prepared to understand the way in which cures are effected by Suggestion, and are not surprised to find that Suggestion is the principle underlying Psychic-Healing. It is easy to show that all cures effected by the various systems of Mental Medicine must find their explanation in this Law of Suggestion. A law must be universal in its operation, and the Law of Suggestion seems to be broad enough to cover and explain all of the cures resulting from the various psychologic systems.

This is the way Suggestion operates: A receptive state of mind is induced in the patient—the Suggestion is given that he will soon be well—he believes that he is about to be cured, and his mind determines the result and he is cured. It is plain that it is faith or belief that is the connecting link that completes the circuit of curative powers. There is a law which appears

to be almost without exception, namely, that what a person expects is likely to appear in him, whether it be physiologic or psychologic in character.

This is the way the various cures operate: A man who has been ill for a long time becomes dissatisfied with the treatment of his attending physician, in whose hands he has possibly suffered many things, and dismisses him. He hears of a "healer" and decides to consult him. The "healer" explains his system and assures the patient that he can cure him. The patient is convinced—pays the fees—and passively submits to the treatment. The result is prompt—he feels better after the first application of the treatment and soon fully secures his health. Now this is what has happened in this case, namely, he believed, he became passive, he received curative Suggestions and his mind determined the result. All of these cases may be shown to be simply suggestive treatment. They do not result from any merit in the "cure," but from the belief in it. In like manner belief is the key-note in all of the Psycho-Curative Systems, for it furnishes the opportunity to make the curative Suggestions.

Absent Treatments, even when they are not influenced by the expectation of the patient, are

not exceptions to this Law of Cure. The curative influence in these cases must be due to telepathic communication, whereby the Suggestions are given and the results obtained. The fact that the belief and expectation are subconscious is an advantage, because it is through the subconscious mind that cures are effected. Likewise in children, the amenability to Suggestion is pronounced, and begins much earlier in their lives than most people are aware. The subconscious mind is present from the beginning.

The Great Physician used to say, "According to your faith be it unto you," and "Thy faith hath made thee whole," and again, "He could do no mighty works (healing) because of their unbelief."

Paracelsus recognized the same law when he said:

"It is faith which gives power—unbelief is a destroyer. Whether the object of your faith be real or false, you will nevertheless obtain the same effects. Faith produces miracles, and whether it is true or false faith it will always produce the same wonders."

These statements and many others like them from recent writers explain how it happens that systems with such widely differing doctrines and

methods have all secured such marvelous results. They have succeeded in winning the confidence and inspiring faith in their followers and in giving the Suggestions which have determined the mind in producing the cures.

It seems plain that the conditions and processes of all Psychopathic Healing are essentially the same. The conditions are states of receptivity or suggestibility, and the processes are the making of the needful curative Suggestions to the patients. That these conditions and processes have been induced and given unwittingly is rather confirmatory than otherwise of the universality of the Law of Suggestion. The Law of Mental Healing will be progressively more appreciated as it is better understood and more used.

CHAPTER VI.

TELEPATHY.

Telepathy a central factor in Psychic Research—Thoughts are mental creations—Telepathy defined—**TELEPATHY IN THE WAKING STATE**—Thought-Transference a common experience—It was known in ancient times—Rapport facilitates its operation—A well known author's experience—Unintentional plagiarism—A Telepathic experiment with cards—The theory of absent treatment—Telepathy easy to study—**TELEPATHY IN NATURAL SLEEP**—It usually occurs in dreams—Sees a brother murdered—Experiments—A Telepathic phantasm—**TELEPATHY IN HYPNOSIS**—Hypnotism a great aid to its study—A case of mind reading—The notes of an evening's experimentation—Delayed perception—The Professor's opinion—**TELEPATHIE A TROIS**.

The importance of this subject cannot be overstated, for it is the central factor in Psychic Research. Wireless telegraphy is no more a fact than Mental Telegraphy, although it appears just now that wireless telegraphy will be sooner understood and sooner reduced to practical use than Mental Telegraphy; but later the reverse

may be true, for many of our best students of Psychology are experimenting along these lines.

Telepathy depends upon the fact that thoughts are mental creations which are carried by a subtle ether across wide distances from mind to mind. Thought waves are similar to those set up by heat, electricity and light. Thoughts are not impalpable creations, lost as soon as created, but they are things sent out to be felt and known by all who are sensitive enough to receive them. The world is a whispering gallery, and all who will may catch the whispered messages. It is possible for all to develop this receptivity; that is, to get into tune with the world. The thoughts of the world are much like the noises of a great city—a meaningless din unless an effort is made to discriminate between them. By attention one sound may be separated from the rest and its location and meaning determined. In like manner individual thoughts may be separated from the multitude that come to us and their source and meaning interpreted. The term Telepathy has been defined to mean the communication of one mind or person with another, beyond the range of the physical senses, without the interposition of any physical agent. Perhaps the exact meaning is better indicated by the expression,

Thought Transference. Many facts point to the existence of such a means of communication. Some facts are found in the phenomena observed; first in the waking state, second in natural sleep and third in hypnosis.

IN THE WAKING STATE.

All persons have had experience in Thought Transference. Doubtless every person who reads these pages has had personal experience, if he takes time to think and recall instances. Thought Transference is not something new; so far back in history as the Sacred Record, examples have been recorded. It is said of Jesus that "knowing their thoughts" he answered them or asked them questions, and it appears that it was a common experience with Him to use this means of communication.

But we do not have to go back to ancient records to find examples of Thought Transference, or Mind Reading; they are common experiences today. Two persons associated together often surprise each other by the one speaking of what the other has been thinking. A patient of mine told me the other day that when her sister came to her room and opened the door, before she spoke a word, she could tell her what she was about to ask, and often

answered her without the question being pronounced.

Close sympathy or rapport greatly facilitates the transfer and interpretation of thoughts. Persons have been known to be so thoroughly in rapport that it was difficult to tell with which one the thought originated. A lady friend of mine told me that she got so thoroughly in rapport with a public speaker that she could often anticipate his words. On one occasion, when in the midst of his discourse he suddenly stopped and picked up his handkerchief from the desk, for an instant it seemed to have been her hand that picked up the 'kerchief, for she distinctly felt the silk texture of it.

Recently I read a very interesting account of Mental Telegraphy written by a well-known author of his own experience with a friend. He was living in the East at the time, and his friend was living in Nevada. He says:

"Two or three years ago I was lying in bed idly musing one morning, when suddenly a 'red hot' new idea came whistling down into my camp and exploding with such expansive effectiveness as to sweep the vicinity clear of rubbishy reflections and fill the air with their dust and flying fragments." The idea, simply stated, was that it was the time for the writing of a

certain book on the silver mines of Nevada, and this Nevada friend of his was just the man to write it, and so he arose from his bed and immediately set to writing a letter to his friend, telling him in substance that the time was ripe and the market ready for such a book, and because he was a particular friend he made bold to state what he considered the plan of the book ought to be, and, indeed, went into some detail. After writing the letter he was a little concerned about the wisdom of advising his friend to write a book before a publisher was found, so he pigeon-holed the letter until such a time as he could have a conference with his own publisher about getting out the book. A week passed before he could have the desired conference with his publisher, when one day a letter arrived and he recognized his friend's handwriting on the outside of the envelope. He turned to some friends present when the letter was received and said:

"I will do a miracle—I will tell what this letter contains before I open it." And he gave an outlined statement of the contents of the letter and then opened the same and read it to his friends, and it tallied in a most remarkable manner with his previous statement. The "red hot idea" apparently was not original with him,

but was telepathed to him by his friend in Nevada.

It is plain from the above how innocent persons are apparently guilty of plagiarism. Original thoughts are not always original with the person who publishes them; they may be unconsciously obtained from another. Such a case occurred with a couple of acquaintances. They each wrote a book on the same subject, while living one in the United States, the other in China. The books were very similar in arrangement, and whole pages were practically identical. Each thought that the other had copied his work, but an inquiry proved that neither had seen the other's work before writing his own, and it was decided that it was a case of Thought Transference. One caught the other's thoughts, or they both obtained them from an unknown third party.

I have sometimes made experiments in Telepathy, and recall now an experiment made one evening with cards. A professional gentleman was thoroughly blindfolded and turned with his back to the table around which several of us were seated; then a card was placed upon the table at random and the blindfolded gentleman was asked to tell what card it was. In several instances he announced speedily and correctly

the suit and value of the card. Some of the other members of the party tried similar experiments, and a sufficient number of successes were obtained to convince us that the results could not be accounted for by guesses. Sometimes instead of using cards we drew geometrical figures upon a sheet of paper, then passed the paper from one to the other, each in turn with a pencil tracing the outline of the figure, while the blindfolded man made his mind a blank or receptive and told what the figure was; in this also many successes were scored.

I recall a little incident that occurred several years ago when I was acting in the capacity of judge of an election. One day while we were sitting in the polling place, not having much to do we fell to talking of Thought Transference, Mind Reading and the like, when suddenly a gentleman addressed one of the clerks, saying:

"I can tell you what you had for breakfast. I can tell you where you got that suit of clothes and how much you paid for it. I can tell you your mother's maiden name, the name of the first school teacher you ever had, and can tell you the number of your watch; and I will wager you five dollars that I tell you all of these things without making a mistake." He was unable to get a wager, but to prove that he was not jesting

he proceeded to tell these several things, and, indeed, succeeded in telling them all without a mistake.

The theory of distant or absent treatment of the sick is based upon these facts. Undoubtedly it is possible under certain conditions to send helpful suggestions to persons who are ill at a distance. I have in mind now a case in point. A young lady patient of mine living not far from my rooms was seriously ill, and one night was unable to go to sleep. She said to her friend who was attending her:

"I am so dreadfully nervous I am sure that I shall not sleep at all during the night."

At about eleven o'clock I returned to my rooms and while preparing to retire was impressed, or in more accurate words received a message telling me that my patient was nervous and restless, and I immediately answered the message, addressing these words to the patient as though I were in her presence:

"You will not be restless any more, and will soon go to sleep and rest comfortably all night."

The result was that she did go to sleep and rested well. The next morning when I made my regular call upon the patient she told me of her experience the night before and asked me if I had sent her a quieting message at about

eleven o'clock. I admitted that I had. In this case we have a positive demonstration of Mental Telegraphy.

Any two persons can readily make a study of Telepathy in the following manner: A convenient time should be appointed when neither is likely to be disturbed. One should send and the other should receive the messages. The agent and percipient may exchange offices at their pleasure. The sittings should not be too long—thirty minutes is long enough. Divide the time into two or three parts and try to send a thought or an idea in each part. The receiver or percipient should make a note of the thoughts received at the time and later compare notes with the sender or agent. A telepascope has been devised as an aid in these simple experiments. It is simply a long tube wide enough to allow both eyes to look through it at once at the object or figure to be transferred. Any one can make one out of cardboard to serve that purpose. It aids the agent in concentrating the attention on a single object. We will now turn to a study of Telepathy,

IN NATURAL SLEEP.

Most of the phenomena of Thought Transference or Telepathy observed in natural sleep

occur in dreams. Dreams which give a true account of happenings. You remember we have a very early account of such a dream and its interpretation. Daniel of old, after all of the magicians and sooth-sayers in Nebuchadnezzar's court had failed to tell the King the dream he had had, which he had forgotten, and its interpretation, volunteered to tell the King what he wanted to know, that is, to tell him his wonderful dream and its interpretation, and thereby saved his own life and glorified the God of Israel.

The instances in which dreams have brought important revelations are too many to be accounted for by coincidence; but do not understand me to say that every dream of the night is a revelation. Undoubtedly many dreams are of little or no importance, but when it happens that a person dreams the details of some event and it leaves an indellible impression upon the mind, coincidence is not a sufficient explanation. For example, a lady recently dreamed that she saw her brother murdered. They were more than a thousand miles apart—she in Indiana and he in Nebraska. The dream was so realistic that she seemed to take part in the struggle between her brother and his murderer. The next morning she told her friends and declared

that she knew that her brother had been killed. Shortly thereafter she received a message telling her that her brother was dead, having been murdered in his own house upon his ranch. The sister sent a description of the man she had seen commit the murder in her dream to the sheriff of the county, who recognized from the description one of several persons and arrested him. It seems that this dream must have been due to Thought Transference. Doubtless many messages come to us in this manner that are not interpreted, although we have a feeling of uneasiness and apprehension.

Experiments are easily made upon sleeping subjects which certainly prove that external influences of various sorts make impressions upon sleepers and direct their dreams. It is well known that a person sleeping in a cold draught of air is likely to dream of experiences in cold environments, as being out on a bleak prairie or in an exposed position. Another experiment often made is the playing of music in the presence of sleeping persons and afterwards awakening and asking them of what they have been dreaming. Almost invariably they tell of having dreamed of attending a concert, opera or some musical entertainment.

It is as easy to cause visual hallucination by

talking to the sleeper as it is to cause other dreams, but more peculiar instances of hallucination are those caused from a distance by a person purposely sending a telepathic message. Many have made this sort of experiment, and it is made as follows:

Just before going to sleep the sender or agent strongly wills that during his sleep his presence shall be felt or seen by some other person or persons at a distance. The result which is frequently obtained is, that the distant sleeper or percipient either feels or sees the outline or image of the agent. I am aware that there is another explanation for this besides Telepathy, namely, that it is the astral body of the agent projected into the presence of the percipient, but I prefer the former explanation. Thought Transference and hallucination admirably account for all the phenomena. The phenomena of sleep will be more fully discussed in the chapter on Sleep and Dreams, so we will pass on to the consideration of Thought Transference,

IN HYPNOSIS.

Hypnotism is a great aid to the study of all of the supersensuous phenomena, and especially of the study of the phenomena of Telepathy. In the various states of hypnosis we find inti-

mations of the explanation of the two classes of phenomena recorded above, for hypnosis furnishes an opportunity to study the operations of the mind found in no other mental condition. Experiments are readily made with hypnotized subjects, and the results will satisfy the most skeptical that Thought Transference is a fact. Hypnotized persons frequently surprise us with exhibitions of Mind Reading, Clairvoyance and the like. Let me cite such an instance.

One evening while observing the effect of music upon a young lady in hypnosis, I told her that a gentleman present had told a very humorous story and began to laugh and she joined me in my pretended mirth. Afterward when questioned about the story she repeated the story in detail that she insisted she had heard the gentleman tell. No story had really been told, but she had read it in the mind of the gentleman who was supposed to have told it. It was one of the few stories that he was accustomed to tell, and she had never heard it. Evidently she had read his mind, but the strangest thing about it was that in her memory it had been told in detail.

My experience with hypnotic subjects has been large. I will recite the notes taken from an evening's experimentation. There were

present three physicians, a high school superintendent, a druggist and two ladies. The professor was chosen as the subject for the evening. First, experiments were made with him in the waking state, and then they were continued under hypnotic influence.

The subject was thoroughly blindfolded and placed so that all present could easily see his face, but at no time was he in contact with any one. Then a playing card, the three of clubs, was placed against his forehead, partly under the bandage, with its face toward the company. We waited in silence, looking at and thinking of the card, while he made his mind passive and receptive, with a view to telling what the card was. After a couple of minutes he said:

"I do not see anything, and I cannot think of anything except the three-spot of clubs."

The seven-spot of a red suit was next placed in the same position, and after waiting a little longer than before he said:

"I can see the card. It is a red suit, but I cannot tell whether it is a heart or a diamond, nor whether it is a seven or an eight spot."

Two or three other cards were placed successively in the same position, but he was unable to tell the suit or the number of spots, although he could regularly tell the color.

Wishing to see if better results could be obtained by the aid of hypnotism, I hypnotized him while he was still blindfolded and placed him in an easy chair with his back to the table around which we were seated. He went into a condition known as lucid lethargy and was well aware of what we were doing and heartily carried out his part of the study.

No one present spoke a word except the subject and myself. The affair was altogether impromptu and the tests were as follows: Various objects were placed noiselessly upon the padded table, and those of us assembled about it concentrated our gaze and attention upon them until he got a mental impression of them. The objects were selected by any one present haphazard. Let me mention the objects in detail.

The first object placed upon the table was a little terra-cotta vase with three looplike handles, like those upon a creamer. Almost immediately the professor said:

"I see it; it is a little brown creamer." A side view only showed two of the three handles, and it was manifest that he got the image of the object by Thought Transference from those who were looking at it.

One of the doctors then placed his penknife, which had a long black handle, upon the table.

When asked what he saw, the subject replied:

"I see something black; it is long and straight." The doctor at this point partly opened one of the blades and at once the subject added: "No, it is not straight; it is turned up at one end. Oh, yes, I see what it is—it is a penknife."

A small, round call-bell was next placed upon the table and was at once recognized and named by the subject. In like manner, a little salt-bottle, glass with a silver top, filled with salt, was quickly recognized and described as "a small white bottle with a silver top."

A silver tea-bell next found its way upon the table, and after a little delay the subject said: "I can see it, but I don't know what it is. It looks like a morning-glory with a portion of the stem attached." At this juncture some one quietly turned the bell so that it lay upon its side, and in a moment the subject continued: "Oh, yes, I see. Now, I know what it is—it is a tea-bell."

A book was then placed upon the table, and we all expected he would at once announce that he saw a book; but he did not. For a considerable time he remained silent as if puzzled:

"What do you see?" I finally asked him, and he replied: "The only thing that I can see is a stamp."

We thought that he had made a flat failure, but the lady sitting opposite to me, without speaking, turned the book over and I saw that it had a library stamp stuck upon its back. So I asked:

"Where is the stamp?"

"It is stuck on the back of a book," he instantly replied.

This led us to believe that he must have gotten the image of the stamp from Mrs. B., who was the only one present who had noticed it and had turned the book so that I could see it and had called my attention to it. So we spent a little time in following out that idea, with most satisfactory results: He could readily and infallibly tell in what part of the room Mrs. B. was, although she moved about noiselessly, while the rest of us made plenty of noise and carried on animated discussions.

It is hardly necessary to add anything to the above notes. They tell their own story, and to my mind can only be explained upon the hypothesis of Telepathy or Clairvoyance.

Delayed perception was in several instances observed, for instance, when we were about to change the subject, indeed, in one instance had changed it, he suddenly definitely saw its image and positively stated what it was. If the

transfer of thought depends upon the subconscious mind this delay is easily accounted for; otherwise it is not.

Apparently better results are obtained with a hypnotized subject, and doubtless this is because the subject in hypnosis can to a greater degree disregard outside distracting influences and become more passive and receptive.

A peculiar thing about the evening's study was the feeling that Professor S. had about it subsequently. A month or two later he was inclined to doubt the whole matter, and said that he thought that we could easily explain it all if we only knew enough. I am of the same opinion about the explanation, but I feel certain that the explanation would be none other than Telepathy.

Many experimenters have investigated the subject of hypnotizing by Thought Transference—i. e., hypnotizing a subject at a distance or beyond the reach of sense communication, and have succeeded to a remarkable degree. My own attempts along this line have not been as successful as I could have wished; however, I have found indications of partial success in a number of instances. Let me cite one. One evening several years ago in the presence of one of my classes I attempted to bring one of the

absent members of the class by a mental command and afterwards learned that he had the following experience. At about eight o'clock, the hour of the experiment, he suddenly remembered that it was the hour for the meeting of his class, and he went to the elevator and asked the time. He lived about a mile from my rooms and knew that he could not arrive until very late, so although he had a strong inclination to come, he finally decided not to do so. It appears that the mental command reached him, but he did not obey. Perhaps if we had continued the command the result would have been different.

Persons who succeed best in Mental Telegraphy are those who are naturally, or by training, Psychics. The Trance Mediums are all Psychics and are able to interpret the telepathic messages sent to them from other minds. Probably the reason that most of us fail in our attempts to make practical use of Telepathy is because we are unable to interpret the messages that reach our minds. Many persons admit that they have felt certain peculiar impressions and some presentiment of evil at the time of accidents to their friends, but while they were uneasy and anxious they were unable to interpret the messages that were doubtless sent.

These messages are probably stored in the subconscious minds of the receivers and when they go to Mind Readers these facts or messages are readily secured and interpreted for them. Indirect messages are obtained in this way: A sends a message to B, who afterwards goes to C for a reading, and C reads the message, thereby gaining knowledge of what was apparently known only by A. This is what is called Telepathie a trois, or Telepathy by three. You will see that these facts offer the explanation of many of the phenomena of Spiritism, which will be discussed in the subsequent chapter.

Many other experiments made in Thought Transference might be added, but it is thought that the above will suffice, for it will be further illustrated in the discussion of Clairvoyance and Clairaudience, to follow immediately. The phenomena of the supersensuous faculties can only with difficulty be separated, they are so intimately related.

CHAPTER VII.

CLAIRVOYANCE AND CLAIRAUDIENCE.

Clairvoyance and Clairaudience real facts—The avenues which lead to the mind—Sense perceptions dependent upon the mind—The seen and the unseen relative terms—The impenetrability of matter and the X-ray—**CLAIRVOYANCE AND CLAIRAUDIENCE IN CONSCIOUS STATES**—The phenomena intimately related with Telepathy—Natural and developed power—The Author's experience—A Clairvoyant reading verified—**CLAIRVOYANCE AND CLAIRAUDIENCE IN THE SUBCONSCIOUS STATE**—Intentional and unintentional experiences—The subconscious states—Experiments with hypnotized subjects—A young man sent to Cuba—A young lady sent home—A trip to South Africa—Describes a battle—She tells the time—Conclusion.

These subjects are so similar and closely related that it seems best to consider them together. Little is known about them, so little indeed that Clairvoyance and Clairaudience are thought by some to be simply names. How-

ever, they are real facts, as the large amount of phenomena which they have produced clearly shows. It will be worth while to carefully review the phenomena and satisfy ourselves that it is abundant and sufficient.

The physical senses are not the only avenues which lead to the mind; there are many other portals that may be unbarred and opened. Open wide the windows of your soul, let in the light from every source. The narrow apertures of the physical senses are too meager to let in the whole truth, and anything less will not satisfy the longings, aspirations and hopes of the human soul.

The eyes do not see; it is the mind behind them that sees; the ears do not hear, it is the mind behind their mechanism that hears. The eyes recognize the waves of light and the ear detects the vibrations of sound, but they do not limit the range of sight or hearing. An object that has passed beyond the range of the unaided eye can be plainly brought into view by the use of a telescope; likewise, an object too small to be seen by the unaided eye may be clearly seen and studied with the aid of the microscope. The sound that is beyond the range of the unaided ear can be plainly heard by means of an audiphone. This would seem

to prove that sight and hearing both depend upon the delicacy of the receiving instruments. If the instruments were keen enough no ray of light would be too small to be detected or no sound too faint to be heard. Is not the mind in its immediate perception unhampered by the physical senses subtle enough to meet these requirements?

It is plain that the seen and the unseen are simply relative terms. What may be unseen by me may be plainly seen by another. What I am unable to see with unaided vision can be brought into view by the aid of instruments, the same is true of hearing, the unheard may become heard under other conditions. The vibrations of light and sound do not stop where our ordinary powers to detect them fail, but they go on and on. In childhood we were told that the waves started by a stone thrown into the water near the shore, would go on and on until they broke against the distant shore, though it were thousands of miles away. Is it not equally true that the waves of light and sound when started go on and on until they break upon the shores of eternity?

The recent discovery of the X-ray has revealed the existence of a subtle ether by means of which the rays of light may be made to pene-

trate so-called opaque bodies. Indeed, the theory of impenetrability of matter no longer holds, according to many scientists. By means of some such subtle ether thought waves are carried from mind to mind across wide distances of space, and messages are intelligently sent and received by Telepathy. Is it not possible, not to say probable, that light waves and sound waves may be conveyed by a similar if not the same ether across like distances? Whether we adopt such a theory or not, the fact of seeing and hearing by some means beyond the range of the physical senses is indubitable. We are aware that discarnate spirit communications are offered as explanations of these phenomena, and a discussion of them will be given in the chapter on Spiritism.

A study of the phenomena of Clairvoyance and Clairaudience will aid in reaching a more or less satisfactory conclusion as to what explanation should be accepted. The phenomena in question naturally arrange themselves in two groups, for part of them is produced while the mind is in an ordinary conscious condition and another part of them is produced when the mind is in a subconscious condition. And so we will divide the subject into these two groups, namely, I. The phenomena produced by persons in

conscious states, and 2. The phenomena produced by persons in subconscious states.

IN CONSCIOUS STATES.

The phenomena of Clairvoyance and Clairaudience are so intimately associated and blended with those of Telepathy that it is almost impossible to separate them. Indeed, the relationship is so close that many are inclined to believe that they are all due to Thought Transference. It is easy to see how this misconception has arisen after a study of Telepathy such as we have made. It was shown that many thought communications were received in visual or auditory forms. Not infrequently the visions are allegorical in Thought Transference—that is, the transference of a picture of the ten-spot of diamonds would not be a card with red diamond-shaped spots, but as likely as not a series of real diamonds arranged in that order. That is not true of Clairvoyance; the picture is usually quite natural and lifelike unless, as sometimes occurs, there is a blending of Telepathy and Clairvoyance.

Psychics who have clairvoyant powers are of two classes, called natural and developed. The natural Clairvoyant is one who has stumbled upon the power and understands little of the

law underlying it or the means of controlling it. He is as much or more surprised at his marvelous power than his friends, and usually runs off to some one who is supposed to know to find out about it. The developed Clairvoyant is quite a different character. He has acquired his psychic power by patient persevering practice and knows how to control and use it.

Clairvoyant power is not limited to the persons who bear the name; indeed, it is quite common in others, so common that almost every one sometime, somewhere, has had an example of it in his own experience. Let me relate such an experience that occurred to me last summer.

One Sunday evening, having retired very early, I was lying in a meditative mood when suddenly I saw clearly a young lady acquaintance sitting at a table writing. I recognized her and decided that she was at that moment writing to me and I had seen her and known it, although she was in a city seven hundred miles away. In the morning I said to my parents, with whom I was visiting at the time:

"I will do a mystery for you."

"Well, what is it?" my father inquired.

"I will predict the receipt of a letter from Chicago, which will arrive tomorrow, Tuesday, afternoon."

"Perhaps you have an appointment with some one to write to you so that it will arrive at that time," my mother suggested.

"No," was the reply; "I have not heard from the young lady for several weeks, and have no appointment to write."

"Well, then, how do you know?" was asked.

"I had a clairvoyant vision last night," I replied. Then I told them just how the vision occurred, and also mentioned the name of the lady who was to write.

Tuesday came, but brought no letter, and I was heartily laughed at by my parents, who were skeptical about such things. Two days later I received a letter from the lady, in which she wrote: "I have tried several times," she said, "to write to you lately, but have not succeeded in doing so until now."

A few days later I returned to Chicago, and shortly thereafter met the young lady in question and she asked me if I had received her letter before my return, and I replied:

"Yes, I received the letter you wrote on Tuesday, but not the one you wrote on Sunday night. I suppose you tore that one up."

"How do you know that I wrote to you on Sunday night?" she asked, in evident amazement.

"Oh, I just know," I laughingly replied; but she would not be satisfied until I had explained the whole matter to her. She admitted that she had written Sunday night, as I had clairvoyantly known.

The above is a fair sample of spontaneous Clairvoyance. The trained Psychic who has obtained control of his mental faculties by sitting in the silence or some other method described in the previous chapters could do intentionally what I did accidentally. I have had sittings with a considerable number of so-called Independent Clairvoyants, with various results. For the most part their readings consisted of the combined use of Telepathy, Clairvoyance and Psychometry, but a few were true Clairvoyants. I recall one experiment that was made for the purpose of verifying the reading. It was as follows:

Something over a year ago, when doing an errand in a distant part of the city I was reminded that I was near the home of a prominent Clairvoyant and decided to consult her. I went to her residence and asked for a sitting, which was granted. Without telling my name or residence or giving any clue as to my identity I seated myself in her consultation room. She asked for my handkerchief or a glove, and

upon receiving and holding my handkerchief she readily told me all about myself. I knew my history already and wanted something more, so I asked her to locate a friend of mine who was traveling in Iowa and tell me what he was doing at the present hour. She asked me if I had anything about me that he had owned or carried. I had a small leather card-case that had been his, for we had exchanged card-cases shortly before he went away. I handed her the card-case and after a few moments' meditation she announced that she saw him.

"He is in an hotel sitting in a small bedroom writing. I will describe him and the room for you," she said.

She gave a good description of my friend and said the room was a small, plainly furnishd one, and that it contained only one picture, and that one was an unframed campaign picture of McKinley.

"He has finished writing; he was writing a letter to you; I can see your name on the envelope that he has just addressed and sealed," she continued.

I asked her to watch him for a few minutes and tell me what he did. She did so, and informed me that he was leaning back in his chair with his feet upon the table, smoking. That was just like him.

"He has called to some one to come in," she resumed, after a brief pause. "A short, middle-aged gentleman has entered the room. He is carrying a gun-case and asked your friend if he is ready. He answers 'yes,' and has gotten up and picked up his hat and gun-case, which were on the table. They have gone out and closed the door of the room."

I determined to verify her statements and wrote my friend a letter as soon as I reached home, asking him to tell me what he did immediately after writing me a letter that day. The letter that she said he had written came to me the next day and a few days later I received another letter answering my enquiries from which I give an extract below:

"I do not know why you want to know what I was doing the other day and much less do I know how you became informed that I had written you a letter, for I am not a very regular correspondent. I suppose it is one of your everlasting experiments, so it is all right, old fellow. Let me see, after writing your letter I sat and smoked for awhile and waited for an acquaintance who was coming for me to go chicken shooting with him. I did not have to wait long for he was on time, two o'clock, and then I took my gun and your letter and we went out together.

"About the pictures upon the walls of my room, it will be easy to reply, for there are none—well, that is no framed pictures, but there is an old, dilapidated campaign picture of McKinley. By the way, your description of my acquaintance was very good, how did you get it? We had some good shooting; I wish you had been along, for you would have enjoyed it."

The above experiment gives good ground for the belief in the reality of Clairvoyance and Clairaudience, for the woman evidently saw and heard what she described to me, as my verification conclusively proves.

IN SUBCONSCIOUS STATES.

Clairvoyants often fall into trances or into more or less subconscious conditions. The trained Clairvoyant does this at will but others have unintentional experiences. Some persons during sleep have dreams of a Clairvoyant or a Clairaudient nature, but to Sleep and Dreams a special chapter will be allotted. Let it suffice here to say that such experiences are not unlike those which occur in trances. The somnambulist or sleepwalker performs feats with closed eyes which go far to prove that Clairvoyance is a fact, but these too must be reserved for another chapter.

Hypnotics while in a state of hypnosis not infrequently develop Clairvoyant and Clairaudient powers. These may be readily and critically studied under the most careful test conditions. As examples and accounts of experiments are more interesting and convincing than theoretical discussions, several such experiments will be related.

One evening last winter a young man whom I had made some experiments with previously, was hypnotized and directed to go to Washington and call upon the President and tell us what he was doing at the time.

"I see him," he said after a little pause, "but that guy over there has his eyes on me," he continued.

"Who do you mean?" was asked.

"Why, that porter over there—he knows I have no business in here."

"Never mind him, just observe the President and see what he is doing and hear what he says," he was instructed.

"The President is sitting there with two other gentlemen; he is reading a cablegram."

"What does the cablegram contain? Read it for us," he was instructed.

"I cannot read it; it is in cypher, but I heard the President say that it is unofficial," he replied.

It was impossible to verify his statements with reference to the President, but other statements made a few minutes later were verified in due time. The experiments were made during the Spanish-American war, at the time when the whereabouts of Cervera's fleet was unknown and there was considerable anxiety about the matter. The subject was instructed to go to Cuba and locate the fleet. After a little hesitation he announced that he saw them and explained that the Spanish Fleet was in Santiago Bay and that the American Fleet was anchored in the open sea outside. Events a few days later proved the truth of his statements. After coming out of his hypnotic trance he had no memory of what he had seen, heard or said, as is usually the case in profound hypnosis.

One more experiment made and verified quite recently will suffice to illustrate our contention. A young lady who had become much interested in Psychic matters wished to be hypnotized and if possible allowed to visit her home, in a city over four hundred miles distant, while in hypnosis. She was hypnotized and proved to be a very sensitive person. She readily visited her home and evinced a lively interest in things and persons found there. She held an extended conversation with her mother and fell into a heated

argument with some ladies who were at the time making her mother a call.

The mother and the callers were preparing to go to a musical recital. She observed and made remarks about the waist her mother wore on the occasion; it was a lavender colored silk with white polka dots. The young lady inquired about the programme and learned the several numbers that were to be rendered and made comments favorable or unfavorable upon each and finally decided she did not care to attend the function. The names of the persons who were to take part in the programme we learned from her conversation with her mother to be as follows:

First, Mrs. J. was to sing a solo; Mr. G. was down for a select reading; Mrs. B. was to sing a song, and Mr. C. was to render some of his characteristic negro selections.

At my suggestion the young lady remembered all of her conversations and experiences while in the hypnosis. The following morning she wrote her mother, making inquiries about her doings upon the night of her experiment, but before receiving the latter the mother wrote, incidentally, telling just what we wanted to know. The part of the letter confirming our experiment is given below and is as follows:

"I am now going to answer your letter of last Sunday. You ask about home news. Well, first I must tell you about a new waist I have; it is lavender with white dots, which I think is very pretty.

"Mrs. C. and Dodo were up to spend the afternoon yesterday and took tea with me. We had a pleasant chat about you and then went to the first benefit concert of the season. Mrs. J. sang, Mr. G. read, Mrs. B. sang too, and Mr. C's. negro impersonations were enjoyed very much."

A good deal of the above experiment might be accounted for by Telepathy, but undoubtedly a part of it must have been due to Clairvoyance, especially the part referring to the mother's dress. Beside other experiments made with this subject certainly establish her Clairvoyant power. Let me record one more.

Two weeks later she expressed a wish to be sent to some unknown country and was sent to South Africa to learn about the war between the English and the Boers. She went first to Cape Town and there attempted to make inquiry as to the location of the seat of war and was much distressed at being answered in a foreign tongue. She was instructed to find some one who spoke English and inquire of

him, and she did, learning that the seat of war was near Kimberley. She went to Kimberley and located the contending armies. Then she described in detail an engagement in which the Boers were first repulsed but later rallied and defeated the English. This was an unexpected report, for the English had lately been regularly victorious. However, her description and announcement were confirmed by official reports published two days later.

Many other experiments might be recounted such as telling the time by an open-face watch that no one present had seen, when it was placed upon the top of her head; but it is thought that enough has been given to prove the existence of Independent Clairvoyance and Clairaudience.

CHAPTER VIII.

PSYCHOMETRY.

The intimate relationship between supersensuous faculties—Definition of Psychometry—Mysterious constitution of nature—Dr. Brewster quoted—"The book of nature"—History of Psychometry—The Psychometrist's development—**PSYCHOMETRY IN THE WAKING STATE**—Its application—A Mineral Psychometrist—Psychometry in Medicine—An experiment with a piece of wood from the Mount of Olives—Psychometry deals only with the past—Some unscrupulous Psychometrists—**PSYCHOMETRY IN HYPNOSIS**—The states compared—Experiment with a souvenir from Niagara Falls—The Hypnotic visits the falls—The Psychic atmosphere of countries—America's position—Psychometry needs careful study to place it upon its proper footing.

The supersensuous faculties include one more member which deserves separate consideration, so it is thought best to give Psychometry a chapter by itself. The intimate relationship between Telepathy, Clairvoyance and Psychometry has led many to consider them together as different phases of the same subject. It is true that Psychometry is rarely observed alone; its

phenomena are generally mixed with those of the other faculties. However, it appears that the phenomena peculiar to Psychometry are sufficiently characteristic to differentiate them from Telepathy and Clairvoyance. This is especially true in one particular, namely, that Clairvoyance and Telepathy are chiefly concerned with messages from persons while Psychometry concerned itself chiefly with things.

Psychometry may be defined as mind or soul measurement, but it would be better to change the word measurement to read interpretation. The Psychometrist is a person who is able to divine, by physical contact or proximity the character and history of a thing and the things by which it has been environed; that is, to give the whole history of the thing from the vibratory influences that emanate from it. For him the past and the present are alike open books. The keenness of his perception is phenomenal and as we think of it we are forced to say with the prophet of old that man is made in the image of God and is only limited by his own ignorance.

The marvelous power of man is little more wonderful than the mysterious constitution of nature. That all experiences leave their indelible impressions upon man so that he is at any stage of his development a living history of his

past does not seem so wonderful as the fact that so called inanimate things carry with them a similar historical record. When the Psychometrist picks up a bit of stone, wood or shell, his sensitive perception reads a historical record which the subject contains. The means and manner of recording this history is well explained by Doctor Brewster, who says:

"All bodies throw off emanations in greater or less size and with greater or less velocities; these particles enter more or less into the pores of solid and fluid bodies, sometimes resting upon their surface, and sometimes permeating them altogether. These emanations, when feeble, show themselves in images; when stronger, in chemical changes; when stronger still, in their action on the olfactory nerves; and when thrown off most copiously and rapidly, in heat affecting the nerves of touch; in pliotographic action, dis severing and recombining the elements of nature; and in phosphorescent and luminous emanations, exciting the retina and producing vision."

These peculiar emanations and registrations continue their operations day and night and have been doing so since the beginning of things. They faithfully photograph others and are as faithfully photographed by others. So that each

has a complete and accurate history of all that has happened to it and near it. Nature by this means becomes in truth a "book of nature," and he who is the true naturalist is the one who can read these records of the past. "Communing with nature" means something to the person who understands nature's power of communication and it is no wonder that many who have communed with nature have been able to talk and write as if inspired; they were inspired. Places and things become more important when we know that every stone, brick and window-pane carries a record of the past and if they could speak to us they would be constantly telling us of things many of which have faded from the tablets of memory. The walls of the nursery in the old homestead would sing over again to us the lullabys that our sweet mother's voice crooned to us in our childhood days. Do not these things explain how it is that some authors are able to write of the secrets of nature? They have simply gotten into tune with nature, and have been able to catch her vibrations and translate them into sweet melodies. The poet of nature sings the harmonies he hears, nothing more.

The history of Psychometry as a science is brief, for only a few years have passed since its

discovery, however, the history is much shorter than the facts, for it has existed from the beginning of time. It was discovered by Professor Denton, who found a Sensitive in his wife. When a piece of rock was placed in the lady's hand she was able to interpret its geologic history and describe and draw pictures of the animals living at the place and time of its formation. The animals were unknown to natural history when the lady's descriptions were given, but fossil remains have been found since which verify her statements. Many other investigators have experimented with Sensitives since and their results serve to confirm the conclusions reached by Professor Denton. The facts of Psychometry have remained much the same, but their application has been greatly extended since that time. The Psychometrist now finds many applicants for his services and he usually gives value received for his fees. His work is not only interesting and wonderful, but it is also useful.

The Psychometrist, like other Psychics, is the result of development. Natural endowment has much to do with the development, sometimes very little effort or practice is sufficient to enable him to become a Sensitive. Undoubtedly all have more or less psychometric powers, that is,

are sensitive to vibratory impressions which come from places and things, and if they took the trouble to study themselves they would appreciate this fact. It is true that places and things have tendencies to stimulate or depress us, and it is fair to suppose that these tendencies are due to the vibratory emanations from them. The world is everywhere vocal with messages for him who has ears to hear and the meaning of Psychometry will be understood when man learns to attend to these voices.

Hypnotism furnishes a means of developing psychometric power, as has often been shown by experimentation. Hypnotics often surprise us by exhibiting these supersensuous faculties. Most of the experience that I have had with Psychometry has been had with persons in hypnosis, some of which will be recorded presently. First, let us consider the phenomena observed.

IN THE WAKING STATE.

The basis and history of Psychometry would seem to promise a wide usefulness for it. Psychometrists themselves see no limit to its application. In mineralogy and mining it would seem to be of considerable value; experiments show that a psychometric reading of a specimen

from a lead will not only give the value and character of the ore it contains, but also describe the direction of the vein and locate deposits. However, it is manifest that a knowledge of mineralogy and mining must be added to the Sensitive's power, otherwise the expediency of working the lead might not be justified by the output. A number of cases of these mineral Psychometrists are on record; recently my attention was called to one of unusual interest. The lady could not only describe the lead and value from a specimen but was peculiarly affected when walking upon a ledge containing ore. The first sensation felt was a weakness in the knees, followed by a loss of the power of locomotion, then a loss of the power of speech, and finally a loss of consciousness if she continued upon the ledge. The degree of the influence was in proportion to the richness of the ledge in mineral. Mr. A. T. Robinson, who describes the case, says:

"In reading a piece of ore an electric or magnetic current seems to travel from the ore up to the brain. If the ore be very rich the current is correspondingly strong and vice versa. The currents from various pieces of ore vary not only quantitatively or in strength, but also qualitatively, copper and lead ore producing

sensations very different from those of gold, silver or iron. The 'current,' when it reaches her brain seems to dam back for the time the flood of her own thoughts, so that, while she is conscious of her environment, she is not at liberty to use her own faculties or to utter anything other than the message given her."

The above case, Madam X., as she is called, seems to show the value of a Sensitive in mining experiments and undoubtedly many unprofitable mining ventures might be changed into profitable ones by the advice of such a Psychometrist.

Much is claimed for Psychometry as an aid in medicine and surgery. In the hands of a competent Sensitive it is said to be practically infallible. A lock of the patient's hair is placed in the Sensitive's hand, with the result that he is able to give a correct reading of the case. The disease is accurately described, both cause and course being given and a diagnosis promptly made. At least one such case has come under my observation that was afterward verified. A tubercular focus in the brain was located. The Psychometrist had no knowledge of cerebral anatomy and was obliged to locate the focus by telling its relative distances from the surface of the cranium. If this faculty can be so developed

that it may be perfectly controlled and relied upon it would be invaluable in diagnosis. It looks as if the mind is likely to become more penetrating in its perception than the X-Ray, the microscope or spectroscope. Hasten the day!

A piece of olive wood from the Mount of Olives was placed into the hand of a young man Sensitive, who immediately began to discourse upon the life of Jesus. He spoke of His passing over the hill on his way to Bethany, told of His eating and intercourse with the family at Bethany, and then told in some detail of the raising of Lazarus from the dead. It is possible that this last case may have been telepathic in its nature, for all of the above data were well known to me. This case illustrates what I have often observed in Sensitives, namely, that they generally give in their readings the things that seem most important to them. The boy was of a religious character and so the Christian associations of the piece of wood were the ones that were detailed, although there were doubtless many other associations, that might have been revealed.

The past is all that the Psychometrist concerns himself with. For him the past lives again in the present as he reads the historical records. The

Psychometrist indulges in no predictions, or if he does he does so on his own responsibility, for the history of the future remains to be recorded. Many so called Psychometrists indulge in "fortune telling," claiming to be able to tell past, present and future. The past and present may be told by the competent Sensitive, but of the future no man can speak with certainty. It is always a guess no matter who foretells it. To the untaught it seems possible for one who can actually tell the past and present also to predict the future, but in the very nature of the case it is impossible to foretell events where free moral agency is concerned. The most that can be done is to state probabilities, and a real Psychometrist will confess this fact.

These remarks are made because certain unscrupulous persons are practicing deception and bringing Psychometry into disrepute. More than that, they often do serious harm to those who consult them by inspiring false hopes and impossible expectations. Naturally the one who pays a fee for a reading takes the matter seriously, and when the past has been faithfully told concludes that the predictions of the future are equally true. These predictions which are simply guesses, at most, often rob the unsuspecting of their peace of mind by making them dissatis-

fied with their present conditions and as uncertain of their future. These things ought not to so be. Now, let us consider the phenomena produced

IN HYPNOSIS.

Sensitives developed by Hypnotism do not differ in their results from those developed by other means except in the fact that they speak while in a hypnotic trance. Other Psychometrists rarely if ever go into trances to produce their phenomena; they simply become passive and sensitive to the vibratory emanations from objects.

One evening I placed a little souvenir from Niagara Falls into the hand of a young lady Sensitive and asked her to tell us what impressions she felt.

"It is cold and wet," she said, shivering. "The water comes down in such great volumes that it roars like thunder and its spray is making me wet," and she drew her skirts about her as if she were actually being sprinkled by the spray.

And then she went on and gave a description of the Falls that anyone who had seen them would have recognized at once. She spoke as if she were on the Canadian side below the Great Horseshoe Fall, and told of the great height

from which the water fell and the boiling, seething vortex into which it plunged. I told her that she would remember the experience after she came out of the hypnosis, and when she came out of it she said it was a most realistic experience.

Some months later she paid a visit to Niagara Falls and at my advice went to the place where she seemed to be standing in her hypnotic experience, and subsequently assured me that the scene from that point was quite familiar to her and just what she had seen while in the hypnosis. She had never been to the Falls before the experiment, but I had, and it is possible that she got her information by telepathy from me, but wherever she got the picture undoubtedly the souvenir had some psychometric influence and at least called up the scene. Beside, other experiments proved her sensitiveness to such impressions.

Many other examples of psychometric power are at hand and might be given, but they would only be repetitions of what has already been stated and illustrated. However, there is another phase of the subject which should not be omitted, namely, the psychic atmosphere of countries. It is claimed by Psychometrists who have traveled widely that every country has its

characteristic psychic atmosphere. Immediately upon setting foot upon the soil of a country he is impressed with its atmosphere. Frequently I have been informed that the psychometric impressions are quite different from what the political and social conditions of the country would give to the ordinary observer.

It would be interesting to have occasionally the psychometric readings of the various countries of the world in a published form so that we might compare them. America is thought by many to stand first in psychic matters, but it is only first in possibilities, not developments. Undoubtedly a few of the foremost Psychics of the world are found in the United States, and they are the prophets of the future, but the nation taken as a whole is sadly lacking. However, we are assured that America is the field where the great battles of thought are to be fought out. We are glad it is so!

Psychometry deserves a fuller and better presentation, but it is impossible at present to make more than tentative statements. It needs and is receiving everywhere careful study and conscientious students may be trusted to find and place it upon its proper footing. Enough has already been learned about it to make it certain that there is much in it. Some go so far as to say that

everything is in it, that it is the beginning of a new era, when man, like his Creator, shall become omniscient.

The subconscious faculties, namely, Telepathy, Clairvoyance, Clairaudience and Psychometry, are doors opening into the great store-house of knowledge that were not dreamed of a few years ago. They seem to indicate a psychic development which points to the evolution of man to his highest possible perfection when he shall know even as he is known by intuition or immediate knowledge. Let us follow out these beginnings, develop our latent powers, and become what it is our privilege to be, MEN.

CHAPTER IX.

SLEEP AND DREAMS.

The importance of the subject—Sleep and Dreams common to man and animals—The cause of errors—**SLEEP**—“Nature’s sweet restorer”—Definitions—Physiology versus Psychology in sleep—Sleep a subconscious condition—An experiment showing the relation of Sleep to Hypnosis—The key to the Phenomena of Sleep—**DREAMS**—The ancient conception of Dreams—The “stuff that Dreams are made of”—Dreams defined—The causation of Dreams—Physiologic Causes—Psychologic causes—An Ancient illustration—A Suggested Dream—Telepathic Dreams—A Clairvoyant Dream—The influence of a room or place—The meaning and value of Dreams—The study of Dreams.

Psychic Research offers no subject for study more important or less understood than Sleep and its phenomena. That men and animals periodically lie down to rest and fall into somnolent conditions has been observed by men from the earliest times. It is only the unusual and mysterious that attracts much attention. Sleep was not sufficiently unusual to excite inquiry or mysterious enough to stimulate study. With Dreams

it was different and so Sleep was overlooked while the Dreams were wondered at. It was much like neglecting to observe the foundation in the admiration of the superstructure of the building; although the former is the condition that renders the latter possible. Let us make no such blunder in the study of Sleep and Dreams. Let us first examine the foundation, Sleep, and then turn our attention to the superstructure, Dreams. The basis is

SLEEP.

Sleep has been considered by most writers up to date simply as a period of rest in which the physical organs and mental faculties pass into a state of relaxation and inactivity and has been appropriately called "nature's sweet restorer." It has been defined as a state of quiescence or somnolence, characterized by a condition of partial or complete unconsciousness, in which the body becomes relaxed and the bodily functions greatly reduced. This definition grew out of a physiologic study in which the mind was considered the product of the brain. It was based upon the observation of a double nervous mechanism, namely, the voluntary, including the cerebro-spinal axis, and the involuntary, including the chains of sympathetic ganglia. And from their

position its definition served well enough, for they considered the involuntary or subconscious activities of the mind, reflex or automatic. With the psychologic study it is different, for it considers the brain the organ of the mind and recognizes the duality of the mind. It is precisely in a failure to recognize this double consciousness that the old definitions fail. The fact of double consciousness has been explained and illustrated in a previous chapter and may be referred to.

Sleep is a state of bodily relaxation and quiescence, but not a condition of partial or complete unconsciousness. That it is not an unconscious condition it is very easy to prove by calling attention to the numerous instances on record where difficult problems have been solved and intricate plans for scientific work laid out during periods of profound sleep. It is a subconscious condition. It may be defined as a natural subconscious state similar to the induced subconscious state, hypnosis. It should be recognized as a definite phase of personality with its distinctive characteristics and not simply as an absence of waking activities as it is so often conceived. Natural and induced Sleep are so similar that an understanding of one aids greatly in the understanding of the other. They differ only in one particular, namely, attention.

A person in natural Sleep attends to his own cerebrations, that is, he is in rapport with himself while a person in hypnosis attends to the suggestions of the Hypnotist, that is, he is in rapport with another. That attention is the only difference between natural and induced Sleep is clearly shown by the following experiment:

One evening during my lecture a young lady seated in a high-back easy chair fell asleep and served as an object lesson of what I had just been talking. I approached her and addressed her in a subdued tone of voice as follows:

"You are having a restful nap and will not awaken until I tell you to do so. You hear me plainly and will understand and do what I command you."

Thus I insinuated myself into her attention without waking her and was able to make suggestions to her just as I could have done if she had been hypnotized in the usual manner. She responded perfectly to every test of hypnosis. No man can tell though he watch with the utmost care when a person passes from natural to induced Sleep or the reverse.

Attention is the line of demarkation and whether one has that or not can only be told by addressing the subject. Hypnotism adds one more to its long list of credits in furnishing the

key to the solution of the phenomena of Sleep. The knowledge that Sleep is a subconscious and not an unconscious state simplifies matters greatly as will appear in the discussion of Dreams. We are now ready to pass to the consideration of

DREAMS.

Anciently Dreams were considered to be earthly experiences with heavenly meanings, but the fanciful conceptions of Dreams belong to the past. Psychology recognizes that waking thoughts and Dreams are similar phenomena. We Dream while awake and think while asleep. The waking experiences are properly called visions, the sleeping ones, Dreams. The "stuff that Dreams are made of" is substantial although frequently incoherently joined together. Fancy and imaginations play their parts in all states of the mind. In conscious state fantastic imaginations are not wanting, but in Dreams and other subconscious states they are more common because the reasoning faculty and the will are set aside.

Dreams may be defined as the subconscious activities of the mind during Sleep. They may be partially or completely remembered or they may be completely forgotten when the person returns to the waking consciousness. In this re-

spect Dreams are like experiences had in hypnosis. In the lighter states of hypnosis the subject remembers more or less distinctly all of his experiences, but in the profound states amnesia or forgetfulness of the experiences is the rule. The same is true of Sleep, the Dreams of a light restless Sleep are more or less clearly remembered, but those experienced in profound Sleep are often forgotten. The explanation is simple. The states of consciousness offer the explanation. The experiences of the subconscious state are with difficulty raised above the floor of ordinary consciousness, so it is only the experiences had on the borderland of consciousness that are within reach.

The causations of Dreams are as numerous, and the same as the causes of thought and it should be borne in mind that it is the same mind that is operating, no matter what state of consciousness it is in. Thoughts are caused in two ways in the waking state and in like manner Dreams are caused in the same two ways during Sleep. The causes are Physiologic and Psychologic. Let us consider them separately.

The physiologic causes of Dreams are those which reach the mind through the physical organism. They may originate within or from without the body. Those which have their or-

igin within the body are generally due to uncomfortable or painful conditions. An overloaded stomach, an uncomfortable bed and disease are examples of these causes. We have all had restless, dreamful nights after eating a hearty supper late. Soldiers and others obliged to sleep upon the hard ground usually have Dreams; this explains why it is that so many battle-field Dreams are recorded. Sometimes unsuspected diseases are revealed by the Dreams they cause. The Dreams that have their origin from physical stimuli from without the body are those which come through the special senses. For example, a shot heard during sleep may cause the sleeper to dream of an encounter with a burglar and of firing a shot at him. The whole Dream being fabricated between the time of hearing the shot and awaking, which was practically instantaneous. It has been observed that time and space in Dreams are inconsiderable, a moment of time as we measure it is long enough for a sleeper to dream long detailed experiences extending over long stretches of time and space. Probably the same is true of those dreaming as occurs with persons drowning, in an instant of time the whole history of their past lives is flashed in full detail before the mind's eye. Exposure to heat or cold will likewise cause Dreams.

One evening I made the following experiment: A fellow-student fell asleep on the couch in my room and I approached him while sleeping and held a lighted lamp near his face. He soon became restless and finally turned over, thus removing his face from the light and heat. After replacing the lamp upon the table I awakened him and asked him of what he had been dreaming. He said that he had dreamed of a conflagration. It should be observed that the causal relationship of Dreams is not marked, especially in those having their cause within the body. Their cause being discomfort they usually result in distressful Dreams. More often those caused by outside stimuli result in Dreams similar to the cause; for example, music causes dreaming of music.

The Psychologic causes of Dreams are those which reach the mind independently of the physical organism. They may originate within or from without the mind. Those which have their cause within the mind have the same causation as do thoughts in the waking state and are controlled by the association of ideas. Examples of these are found in the various states of mind, as in expectation, anxiety and fear. It is well known that expectation has much to do with many Dreams. The ancients knew this, and the

priests used to instruct such persons to sleep on the floors of the temples, so that the gods might come to them in Sleep and tell them how they might be cured. The result was that frequently the sufferers would Dream of remedies such as were known to their untutored minds and in the morning go and prepare the simples of which they had dreamed, take them and recover their health.

A lady who feared for the safety of a missing brother who had not been heard from for a long time dreamed three times at short intervals that she saw him dead, but a short time thereafter he returned alive and well. It appears that fear and anxiety are fertile causes of Dreams and especially of vague and unmeaning ones. The value and meaning of Dreams will be considered presently.

Those which have their causes from without the mind are due to Suggestion, Thought Transference and the other supersensuous faculties. The briefest and best way to explain and illustrate this class of Dreams will be to give examples and experiments. Let us adopt that method.

Suggestion, especially Hypno-Suggestion, is an important cause for dreaming because it furnishes a means of study of the Dreams that it causes. I have frequently made experiments

with hypnotized persons similar to the following : A young man in hypnosis was told that he would have a peculiar Dream the following night, that he would dream that he was out in the woods in the winter time far away from civilization and that he was attacked by wolves, that he escaped from them by climbing a tree, and that he was finally rescued by an Indian girl. I saw him a few days later and he voluntarily told me of the Dream which he distinctly remembered as having occurred as detailed above. The converse is also true. Those who are annoyed by gruesome and distressing Dreams may be relieved from them by suggestion.

Autosuggestion, in like manner, is responsible for many Dream experiences ; indeed, many are able to very accurately direct their dreaming. In this cause is found the explanation of many of the so-called astral exploits. These will be more fully considered in the next chapter.

Doubtless the most fruitful cause for this class of Dreams is Telepathy. In Sleep the subconscious mind with its supersensuous intelligence catches the thought vibrations that come from all directions many of which find lodgment and set up trains of dreaming. Sometimes they are remembered as visual and at other times auditory experiences. The visual type is shown in

the well-known experience of the English gentleman, which is as follows:

One evening he fell asleep upon a couch and while he slept he seemed to see his brother sitting upon a chair beside the couch. He was surprised at seeing him there and spoke to him whereupon the brother nodded his head and disappeared. The Dream so startled him that he awoke and his brother's presence seemed so real that he hunted about the house to find him, but being unable to do so gave up the search and went to bed. Subsequently he learned that his brother had been thrown from a horse while hunting a little prior to the Dream, sustaining injuries from which he soon died.

An example of the telepathic experiences in which the thought took on an auditory character occurred in my own family. One morning my mother told us at the breakfast table that she had had a strange Dream the night before. While asleep she had distinctly heard the voice of my absent brother call "Mother! Mother!" and it had so startled her as to awaken her. She was much worried about the experience and with reason for a few days later my brother was brought home suffering from typhoid fever. Sick in a strange city, he had wanted her and undoubtedly uttered the words which my mother heard. Possibly this is a case of Clairaudience.

Clairvoyant Dreams are not uncommon with some people, perhaps many Dreams are due to that cause. Here is the example of one which came under my notice. About a year ago a lady visiting in this city, during an afternoon nap dreamed that she saw an accident happen to her children, whom she had left at home in the care of her sister. In her Sleep she seemed to see them at their play and as they chased each other through the house both of them fell through an open cellar door. As she saw them disappear through the door she awakened with a sudden scream. When her friends who heard her scream asked her the cause of it she told them of her Dream. Later it developed that the children had fallen into the cellar just as she had seen them in her Dream, but fortunately they were neither of them much hurt.

I have observed that surrounding psychic atmosphere may cause psychometric Dreams. The receptive dream consciousness catches the psychic atmosphere of the room or place. The following experience was told me confidentially by one of my patients: On the first of May, like many of our good people, he had moved into a strange house, and before they had gotten fairly settled he had a series of Dreams. Almost every night he had a most realistic Dream in which he seemed to see a middle-aged lady walking up and

down the room wringing her hands or running them frantically through her hair as though she were almost beside herself with anxiety and grief. This occurred several times, but after the room was repainted and papered the Dreams ceased. I was much interested and after careful inquiry learned that the room had been occupied by a mother who was almost distracted by the running away of her young lady daughter.

Many other classes of Dreams are found in works on this subject. Some of them more strange and inexplicable than those recorded above. Among these are prophetic Dreams, much of which has been written, much I am afraid that is untrue. It has been my aim to write of the things that I know something about. This is not prophetic Dreams. Not a little time has been given to the study of such Dreams, but without reaching a position of probability, not to say certainty concerning them. The evidence submitted is unsatisfactory and inconclusive and I have had no first hand experience with them. No one would like to believe in prophecy more than I, but in my judgment the future is a sealed book only known as it becomes the present. Something more will be said of prescience in the closing chapter.

The meaning and value of Dreams are subjects

that need careful consideration. It is plain that the old scientific statement that "all Dreams are profitless" is not true. For while it is doubtless true that many Dreams are vain, fanciful, incoherent fabrications, it is equally true that some Dreams accurately record the truth. It is wrong to consider every Dream a Divine revelation, but it is quite as wrong to consider every Dream a meaningless fancy. Discrimination must be made and happy the one who has learned rightly to discriminate. Each one must study his own Dreams if he would know what they mean. The question is frequently asked, "How may we study our Dreams?" It is a difficult question and I have often put it to others. Let me give one of the answers received.

An old gentleman friend of mine who knows much about Dreams told me his method of study. On awaking in the morning before moving or even opening his eyes, he used to spend a little time recalling the Dreams of the previous night. He found that by so doing he was able to get hold of the final end of his dreaming which he was enabled to unravel by following back the chain of dream ideas and experiences. Others who have used this method have found it useful and I offer it for what it is worth.

Dreams are usually soon forgotten because

they are subconscious experiences and tend to sink back below the floor of waking consciousness even when partially above it. The above method will aid in bringing them into distinct and conscious memory. Another aid in remembering Dreams is the use of suggestion. Hypnotized subjects can readily be made to recall forgotten Dreams and by posthypnotic suggestion enabled to remember future Dream experiences. By autosuggestion one may do for himself all that can be done for him by another. Many persons by repeated autosuggestions have become able to remember practically all of their dream experiences. A friend told me that he found much pleasure daily in recalling and studying the Dreams of the previous night. It is hoped that enough has been said above to stimulate a renewed interest in Dreams in the minds of my readers. The study of Dreams cannot fail to be interesting and profitable. The vagaries of the past must give place to the facts of the future. Let us pass on to the subject of Somnambulism and Trances.

CHAPTER X.

SOMNAMBULISM AND TRANCES.

The Subconscious States—The Eastern classifications of them—**SOMNAMBULISM**—It belongs to the phenomena of Sleep—Definition—**NATURAL SOMNAMBULISM**—Two examples of Sleep-walking—Professor McClure's opinion—**MORBID SOMNAMBULISM**—The case of a French lady—**ARTIFICIAL SOMNAMBULISM**—Hypnotic experiments—The power of divination—Amnesia—**TRANCES**—Kinds of Trances—Definition—**SPONTANEOUS TRANCES**—"Wrapped into visions"—**AUTOTRANCES**—They are self-induced and self-limited—The profound Trances of the Yogis—Harides test—Trances and Theosophy—The English Teacher—**INDUCED TRANCES**—Suggestion in Trances—The unreliability of Trance revelations—Spiritistic Trances—Mediums hypnotized by Spirits—Does the soul leave the body?

The subconscious states of mind include two more, Somnambulism and Trances, similar to Sleep, which demand a brief discussion. In our discussions the states of consciousness have been considered as including two groups, namely, conscious and subconscious conditions. Everything beyond the limit of ordinary consciousness

has been grouped under the subconscious divisions. The Eastern teachers and philosophers and those who follow them make a three-fold classification of consciousness as follows: 1. Subconscious; 2. Conscious, and 3. Superconscious states. Because animals in common with man pass into some subconscious states as Sleep they consider such states as below ordinary consciousness and hence call them subconscious to differentiate them from states that seem to be above the plane of ordinary consciousness which they call superconscious. The distinction is rather artificial than real and of no particular aid in understanding the phenomena under consideration. Somnambulism and Trances are distinct subconscious, although similar states, and will be discussed separately. Let us first consider

SOMNAMBULISM.

Somnambulism belongs to the phenomena of sleep and may be defined as a state of mind, occurring during sleep, which causes or favors the performance of actions peculiar to the waking state, as walking, talking, working and the like. It is commonly known as sleep-walking because the person arises from his bed during sleep and often, leaving the house by a window or door,

goes out upon the street. There are three types of Somnambulism recognized depending upon the causes. They are: 1. Natural. 2. Morbid. 3. Artificial Somnambulism.

NATURAL SOMNAMBULISM.

Natural Somnambulism occurs during natural sleep, that is, it is preceded and followed by sleep. The cause appears to be a condition of mind similar to dreaming, with this difference, that the Somnambulist carries his dreams into action. If he remembers the occurrence as he sometimes does the dreaming and doing are so blended that the whole is to him simply a dream. However, the rule is forgetfulness or amnesia and he only knows of his exploits by the testimony of others together with the evidences that remain of what he did during the subconscious state. The following is a fair example of natural Somnambulism:

One night recently in my own home, a twelve-year-old girl arose from her bed while asleep and went to the window and tried to open it. She was heard while trying to open the window and asked what she was doing.

"I am trying to open the window," she said.

"What do you want to open the window for?" was asked.

"I have four fours in my mind and want to throw one of them away," was the reply.

She had been playing cards before going to bed and evidently had fallen asleep while thinking of the game, with the result that she dreamed of playing cards and carried the dream into action as described above.

She was called to the bedside by the lady who slept in the same room and further questioned. The child declared that she was awake and protested when shaken for the purpose of waking her. It was impossible to wake her and so she was sent back to her own bed. She got into bed and was directed to cover herself up well, which she did.

"Are you awake?" was asked.

"Yes, of course I am awake," she answered, petulantly.

"What have you got in your hand?" she was then asked.

"Four fours," was the prompt reply.

The above case is interesting in several particulars. It illustrates the persistence of the idea which dominates the Somnambulist and acts as a suggestion in directing his action. It also illustrates a fact that is somewhat unusual, namely, the Somnambulist may respond to questions while sleep-walking. Moreover, it illustrates the

fact of forgetfulness which is common to most cases, for in the morning the girl had no memory of her experience of the night before. Let me cite another recent case:

Unable to remember how he reached his destination, or when he had begun his midnight journey, a student at the Lake Forest academy who retired to his bed in the academy dormitory with rheumatism Friday afternoon, awoke Saturday morning to find himself sixteen miles distant, wrapped in blankets, lying on the seat of his father's carriage in the stable in the rear of his home at Loon Lake, Wis.

With the exception of 15 cents with which the student is supposed to have paid his carfare from Lake Forest to Waukegan, nothing of value in his pockets had been disturbed.

President McClure of the Lake Forest university said:

"The strange actions of the student have been the cause of considerable excitement among members of the faculty. There is no doubt that he walked from Waukegan to his home in a semi-conscious condition. It is my opinion that it was a peculiar case of Somnambulism, although he had been sick and may have been brought to an unconscious state on this account."

The Somnambulist often performs unusual

feats such as would be impossible in his natural state. He climbs to dizzy heights and walks with ease and certainty of step, if undisturbed, marvelous to behold. Not only are his physical abilities increased, but this increase is even more marked in his mental power. Many examples have been recorded illustrating the heightened powers of mind. Not infrequently Somnambulists work out problems which have baffled them in their waking hours and do literary work of a surprising character. The sense perceptions are so acute that we are led to believe that the Somnambulist depends upon his supersensuous faculties in many of his feats.

MORBID SOMNAMBULISM.

Morbid Somnambulism occurs during pathologic conditions. While it is spontaneous in character it differs from Somnambulism in occurring independently of sleep. It is an exalted state of mind in which the soul stimulates the organism, which is weakened by disease, into unusual activities. Ideas take possession of the mind, as in natural Somnambulism, causing dreams which are carried into action, if the patient is not restrained. The exaltation of mind is similar to that which precedes certain forms of insanity. The hallucinations are very persistent,

in some cases lasting for weeks with lucid periods. Unusual keenness of perception is the rule and as in other forms of Somnambulism unusual physical and mental feats are performed. A discussion of disease conditions is beyond the scope of this work. So no more need be said upon this topic; however, a single example may be given.

A French young lady with hysterical tendencies one night awakened her maid, sleeping in the next room, by moans and faint cries. She was found by the maid crouching upon the floor behind a large easy chair and declared when questioned that a man had been in the room and beaten her. Then she ran to the window and declared that she could see him going down the street, although no one was visible to the maid, who was standing beside her. On the following day she told the story of the assault with full details and named a young man acquaintance as the assailant. She even exhibited ecchymosed spots and bruises as evidence of the blows she had received. The whole affair was proven to be the hallucination of a Somnambulist. The discoloration and bruises were doubtless produced by the influence of the mind, as many similar conditions are on record. Sometimes Somnambulists of this class have accused innocent

persons of serious offenses while dominated by such hallucinations. The accused have sometimes found it difficult to exonerate themselves because of the persistent and apparently honest testimony of the accuser.

ARTIFICIAL SOMNAMBULISM.

Artificial Somnambulism differs from the former varieties, in that it is induced by another person. Hypnotic Somnambulism furnishes a means for the study and understanding of natural and morbid Somnambulism, for it is produced at will and may be carefully studied. It includes all of the phenomena peculiar to those varieties and differs from them only in the fact that it is produced by artificial means. The person passes into the subconscious state in which he is dominated by ideas not suggested by the dream consciousness, or a morbid state of mind, but by the person who has hypnotized him. An example will be the easiest way to make this plain.

A young man was hypnotized and readily passed into a somnambulic state, in which it was possible to easily produce all of the phenomena observed in Somnambulism. He exhibited unusual physical powers and walked, talked and performed feats as directed. Upon receiving the

suggestion that he was fishing, he went through all of the motions of fishing, using a cane for a fish pole. When given the suggestion that he was a noted musician he went to the piano and played music that he was unable to execute while he was awake. Upon receiving the suggestion that he was the Mayor of the city and was presiding at a meeting of the city council, he arose and outlined his policy as Mayor, in a dignified and impressive manner. When given the suggestion that the house was on fire he opened the window and prepared to descend to the ground by means of the fire escape. He was handed a glove and asked to tell to whom it belonged by the sense of smell and readily did so by passing along the line formed of the persons present smelling of their hands one after another. Many other experiments were made with this subject, but space forbids the multiplication of details. In short, he showed conclusively that his mind was in a state of exaltation which rendered his perceptive powers unusually acute.

The Hypnotic Somnambulist can readily duplicate any of the feats performed by those in states of natural or morbid Somnambulism and he thereby offers the key to the solution and understanding of their phenomena. A study of all of the phenomena of hypnosis is necessary to a

thorough understanding of the subject and the reader is advised to make such a study, but it must be made in books devoted to a consideration of Hypnotism. Space forbids an extended discussion here. However, the statement of a few conclusions may be made.

The power of divination exhibited by Somnambulists is probably due to their unusual keenness of perception which enables them to reason from a larger body of evidence than is at their command while awake. Undoubtedly they often are able to use their supersensuous faculties in seeing, hearing and knowing things beyond the range of the physical senses which proves the Somnambulist to be a Psychic.

Amnesia or forgetfulness of experiences had during Somnambulism is the rule, but in subsequent states of Somnambulism the memory is restored. This seems to show that the memories remain below the floor of ordinary consciousness when a person returns to the normal state. Artificial Somnambulists may be made to remember all of their experiences by suggestion, which seems to prove that the memories are in the mind, but beyond the reach of the ordinary consciousness.

The close relationship between Artificial Somnambulism and Trances will appear as we discuss

the latter. In both, Hypnotism furnishes the clue which enables us to understand them. Let us now turn our attention to

TRANCES.

Trances occur under several conditions, but in general they are much alike and may be grouped under one definition. However, the old idea that they are unconscious states must be abandoned, for they are not unconscious but subconscious states in which the body is usually relaxed and its functional activities greatly depressed. Prolonged, profound natural sleep from which a person cannot be awakened is sometimes called a Trance, but while it exhibits most of the characteristics of a Trance, strictly speaking it is not one; it is truly a trance-like sleep. The soul is thought by some to leave the body during Trances, but this is probably untrue.

A Trance is a subconscious state, in which a person appears insensible to the external surroundings, and in which the volitional powers and vital functions are greatly lowered or suspended. It may be greatly prolonged and simulate death. Three varieties of Trances are observed, depending upon their causation, namely: 1. Spontaneous. 2. Self-induced or auto and 3. Induced Trances. These will be considered separately.

SPONTANEOUS TRANCES.

Spontaneous Trances occur under various conditions, but chiefly in hysterical persons. The causes are not well known, but are probably the same as those which produce the hysterical neurosis. They result from spontaneous changes in the mind similar to those which occur in profound hypnosis, so they must result from psychic causes. They could hardly be called disease conditions, although they frequently occur after prolonged illnesses, as after typhoid fever. They may last from a few hours to several months. The appearance of a person in a Trance is characteristic and marked, the face is usually pale and expressionless, the body relaxed and the bodily functions greatly lowered. The pulse and respiration are barely perceptible and sometimes apparently suspended. In pronounced cases there seems to be a suspension of animation and death is simulated so closely that in such cases persons have been buried alive.

Entranced persons are said to be "wrapped into visions" and while in that state receive revelations from various spirit sources, divine or otherwise. Upon such visions and regulations most of the religions of the world are founded. The Apostle John on the Island of Patmos is a good example of such experiences. The visions

and revelations are remembered upon returning to the normal state with unusual vividness which favors their being recorded with full details. Similar experiences occur in the other forms of Trances, so their source, meaning and value will be considered presently. In the milder forms of spontaneous Trances a person may be conscious of his external surroundings but unable even to move an eyelid, to express his consciousness, to those about him. However, this is exceptional, for usually they are plunged into profound syncope, which instead of the lethargic stupor a tonic spasm of the muscles occurs producing what is known as the Cataleptic Trance. It will appear that the trance conditions described above are all duplicated in the profounder states of hypnosis, which offers explanations of them. This will become more manifest as we proceed.

AUTOTRANCES.

Autotrances are self-induced subconscious states in which the sensibilities and vital functions are greatly reduced or suspended. As they are self-induced, so they are self-limited except in the more extreme cases where it is necessary to have others aid in the resuscitation. Two types of the self-induced Trances are observed, namely, the profound types induced by the Yogis

in their practice and the milder type induced by the searchers after the "wisdom of God," and others.

The profound type of Autotrance is well illustrated in the well-known case of the Yogi Harides in his experiment made to convince the Rajah of Lahore, who was skeptical of the Yogi's power. The experiment was witnessed and vouched for by Doctor Honigberger. The Yogi had a cell prepared and accustomed himself to remain in it without air for longer and longer periods of time until he was ready for the test, which was to be buried in a closed and sealed grave for six weeks.

On the day set for the initiation of the test a large company of spectators was assembled and the Rajah was present to superintend the arrangements. Harides seated himself upon a linen sheet to be used as a shroud, forced his tongue back into the pharynx, fixed his eyes upon the end of his nose and fell into a Trance. Then the attendants, after placing pledges of cotton smeared with wax into his ears and nostrils, gathered up the corners of the sheet, tied and sealed them with the Rajah's seal and placed the Yogi into a wooden box, three by four feet, and lowered him into the cement grave which had been prepared for the occasion. The grave

which was three feet below the surface of the ground, was then covered over with clay and a guard set to watch it during the six weeks of the trial. Many religious devotees from all parts of the country camped about the place.

At the end of the six weeks Harides was disinterred. The seals upon the box and the sheet were unbroken and in the presence of the Rajah the Yogi was released from his coffin and shroud. He was found to be in the same position as when placed there, except that his head had fallen over upon one shoulder. The resuscitation was conducted by his disciples, who applied hot applications to his head and body, pulled his tongue forward into its normal position and rubbed his limbs. After a short time a tremor passed over his body, which appeared shriveled, cold and lifeless, and a little later he opened his eyes, which soon lost the lusterless appearance of death and regained their brightness. Upon recognizing the Rajah his lips moved and he asked, "Do you believe me now?"

The experiment was a success and later Harides allowed himself to be buried again, this time for four months, and was again resuscitated in the same manner.

The example must speak for itself; we can but wonder at the marvelous control of body and

mind developed by the Yogi. The second type of Autotrances, or as we might properly call them Autohypnoses, are well shown in the experiments made by the Theosophist and others. They attempt and believe that they succeed in verifying the teachings of the ancients by falling into such Trances.

The founder of that cult, Madam Blavatsky, with a coterie of followers went to the Far-East to find the Mahatmas of whom they had heard. They found and obtained from them the "Ancient Wisdom of God," a body of truth said to be fundamental to all religions. The Mahatmas told them not to accept it on their testimony but to prove it for themselves; this, they say, they did. Let one of their teachers, a gentleman who recently came from England to teach us benighted Americans, explain how they did it.

"The people who were so fortunate as to succeed in this quest were at once placed in the position of being able to make a number of exceedingly interesting investigations. A group of them worked together for several years, steadily observing, comparing notes, checking everything, trying everything again and again in all sorts of different ways; investigating, in fact, just precisely as we should investigate any other science which we happened to take in hand. That

group of people would meet and select their subject; they would then go away to their homes, and while in the state of Trance or deep sleep, which is really a state of excitation of the higher faculties, they would all make their separate observations, would write them down and make notes of them when they woke. Then at the next meeting of that group all these people from different places would bring their notes together and compare them, and nothing was ever allowed to enter into the Theosophical teaching of that period as emanating from that group which rested on the testimony of any one person, or even, I think I may say, of any two. Always there was a concurrence of the testimony of those who had made the same investigation and approached it from their own different point of view, and nothing to which all engaged did not agree was put into the books which were published, as the transaction of the Lodge. You may, perhaps, say the whole thing is simply hallucination. But at least you must give credit to the people who undertook that labor (spending sometimes two years in work before they turned out a single book) for at least doing their best not to deceive, and to make certain that what they teach and put before the world shall be verified as far as it is in their power to verify it."

The manner of the experiments made by the members of the society is given here chiefly to illustrate the subject under discussion and will be referred to again presently. It is manifest that their trance experiences are similar to those had by persons known as "Trance Mediums," who profess to see visions and receive revelations from the spirit world. It seems to me and I have given the matter some study, that the spirit mediums are self-entranced, or, to be perfectly plain, self-hypnotized. The phenomena they produce closely resemble those produced by hypnotized persons and result from autosuggestions. They are probably self-deceived and not consciously deceiving others. This subject will be discussed in some detail in the next chapter.

INDUCED TRANCES.

Induced Trances include beside those self-induced those induced by others. These are commonly known as Hypnotic Trances and are simply the deeper states of hypnosis. Any one acquainted with the phenomena of hypnosis will readily recognize that in them we find the explanation of all Trances. The uncertainty found in the vision and revelation of Hypnotic Trances are likewise observed in the other Trances. This

explains why it is that trance visions and revelations are to say the least unreliable.

Persons in subconscious states are phenomenally impressionable. The least sign or hint will serve as a suggestion which will color the whole experience. It is well known that the least hint, often unintentionally given, will be accepted and acted upon by the hypnotized person. In like manner persons self-hypnotized or self-entranced are directed by autosuggestion often unintentionally given. A fear, a hope, an expectation or a desire will and often does direct the experiences and results of a self-induced Trance. Beside, the environment of which the entranced person seems to be insensible is an important factor in producing phenomena. Any one consulting an entranced person by asking leading questions can obtain almost any information (?) they desire. Not infrequently I have obtained absolutely contradictory statements during the same sitting.

Spirit mediums deny that they are self-entranced and insist that they are controlled by ex-carnate spirits. The idea has lately been suggested that spirits control or entrance mediums in the same manner that persons control or hypnotize each other; this is a clever notion and was introduced, no doubt, to answer us who be-

lieve we see autohypnosis in the state known as spirit control.

The unreliability of the experiments conducted by those trying to verify the teachings of the Mahatmas by Trance and dream conditions is manifest. Such verifications are no verifications at all, for the autosuggestions dominating the mind of investigators will prevent any reliable results, which will be little better than meaningless hallucinations. They will obtain what they expect to obtain whether it is real or unreal, true or false. The gentleman from England evidently suspected this when he said, "You must give credit to the people who undertook that labor at least for doing their best not to deceive."

The prophetic utterances, visions and revelations of Somnambulism and Trances must be verified, just as carefully as the phenomena of hypnosis, before they can demand serious attention. About a century ago the Hypnotized or Mesmerized subject was supposed to have supernatural power and their utterances, visions and revelations were considered infallible, as I have said in another writing on that subject, MIND AND BODY.

"They could see through persons and tell what parts were affected; they could predict the future; they could go in spirit to distant places

and bring back information about persons and things; they could visit heaven and converse with God and the angels—upon the reports of such visits a large volume was written describing heaven and its arrangement and management."

It was soon found that the supposed departure of the soul from the body during hypnosis together with most of the revelations were fictions resulting from an exalted state of mind in which the persons were dominated by suggestion. It is likely that the utterances, visions and revelations of Somnambulism and Trances have a similar source and value. These will be considered in greater detail in the next chapter, devoted to the phenomena of Spiritism.

CHAPTER XI.

SPIRITISM.

The interest in the subject—Spiritism defined—Its relation to immortality—THE PHENOMENA—A list of the same—Fraudulent Phenomena—Genuine Phenomena—THE MEANS OF THE PRODUCTION—The Medium—Kinds of Mediums—All Mediums Psychics—Going under control—THE MANNER OF THEIR PRODUCTION—The Seances—“Fortune Telling”—The Spiritistic circle—Slate writing—The messages—Levitations—Materializations—EXPLANATIONS OF THE PRODUCTION—Spiritists' theory discarded—Hallucination and Telepathy—This theory insufficient in some instances—Indian fakirs—The mind creation theory—“Thoughts are things”—Psychics can produce phantasms—Witchcraft—Some conclusions.

The so-called spiritualistic phenomena have startled the peoples of all countries, in all ages, causing certain creepy sensations in the brave, and terrifying the timid, by reason of their mystery and grawsmoseness. Death and its consequences have ever had their terrors for the living, so phenomena purporting to be from the

dead always find an interested audience. These phenomena I have ventured to call the psychic phenomena of Spiritualism, believing that all of the real phenomena have their source in the minds of the living.

Spiritism may be defined as the belief and doctrine that spirits of the dead communicate with and manifest themselves in various ways to the living through Mediums at meetings called seances. The doctrine dates back many centuries, but what is known as Modern Spiritism is only a half century old. Spiritism is the antithesis of materialism and teaches that there are substances or beings not cognizable by the senses and not revealable through any of the properties of matter, except by materialization, and that are therefore spiritual, as distinguished from material. Whether these beliefs and doctrines are well founded or not remains to be proven and we sincerely hope that definite proofs may soon be forthcoming. Deep down in most of our hearts nestles a belief in immortality together with the fond hope of a future reunion with our loved ones gone before in a realm where all parting, pain and time shall disappear. However, beliefs and hopes are not proofs and the purpose of this study is to show that Spiritism, as defined above, is not necessary to the explanation or produc-

tion of the so-called phenomena of Spiritism.
Let us study first

THE PHENOMENA.

The phenomena consist of various scratches, raps, furniture movings, levitations, writings, revelations and materializations. But since all of the phenomena reported are not genuine, it is necessary to sift and thoroughly eliminate the false. However, this is no easy task, as every one who has tried it has very soon discovered. There is much fraud and imposition, and since it is often impossible to verify the phenomena produced, it is difficult to say just how much wheat there is in the heap of chaff. Most of it depends upon the testimony of Spiritists, and unfortunately their testimony is often unreliable. They are interested parties, generally prejudiced in the matter, and desirous of proving the truth of their theories. They are also notoriously credulous, indeed they seem to want to be imposed upon. Their conversion seems to be complete, and ever afterward they swallow everything unquestioningly. The whale swallowing Jonah is put to shame; they would believe that Jonah swallowed the whale! A prominent Spiritualist (Home) in speaking of their credulity, tells an experience he had. He was present at a semi-dark seance,

where a cabinet medium was performing. A face appeared at the window of the cabinet, and he called the attention of a person sitting beside him to the fact that the face was simply a mask without eyes in the sockets; whereupon this person replied, "The dear spirits have not had time to materialize the eyes." He also expresses his contempt for all dark seances as opportunities to defraud, and gives many instances of imposition and deception.

After we have thoroughly sifted the phenomena, and eliminated all that is manifestly fraudulent, there still remains a considerable residuum of apparently true phenomena. It seems that raps do occur; certain revelations are made which appear to transcend the ordinary intelligence of man; written messages are received; ponderable bodies are levitated; and some phantasms are materialized. Now, have I granted the whole claim? Let us see. The source and causes of these phenomena still remain to be explained. There are but two possible explanations, and only one of them is true. The phenomena result from either supermundane agencies or mundane influences. They are either mortal or supermortal phenomena. Let us see if we can find out what is the truth. Stainton Moses, a noted Spiritist, says: "They (Spiritists) start

with a fallacy, namely, that all phenomena are caused by the action of departed human spirits. They have not looked into the powers of the human spirit; they do not know the extent to which spirit acts, how far it reaches, what it underlies." This is precisely the weakness of their whole system, as will plainly appear as we proceed to study.

THE MEANS OF THE PRODUCTIONS.

Mediums are the means of producing the so-called spiritualistic phenomena, and without their aid none is produced. No Medium—no phenomena. A Medium is "a person who stands between the living and the dead." He is the "one whose psychic force supplies the power the spirit uses to produce the various phenomena." There is a vast number of different kinds of Mediums. Their name is legion. They take their names from the various kinds of phenomena produced, as fortune tellers, slatewriters, trumpet Mediums, materializing Mediums, and so on to the end of a long list. Now, all Mediums are Psychics, but all Psychics are not Mediums. This is fortunate for our study, for through the Psychic we may be able to understand the Medium. A Psychic is a person who is able to produce peculiar phenomena by means of a natural

or developed control of his mind, or psychic powers. It appears that Mediums have no powers that Psychics do not have; and many Psychics deny any spirit aid in their performances. Some Mediums also insist that the power resides within themselves, although they do not understand it. All Psychics, whether Mediums or not, go into more or less profound trances. The Medium calls it "going under control," supposedly the control of some disembodied spirit. The Psychics, who are not Mediums, say they are controlled by their subconscious minds. The easiest way to develop a Psychic is by the use of Hypnotism, and those so developed furnish the means for studying the Mediums. It is observed that they are all in identical conditions when entranced; the means of the production of the trance, alone, being different. The first two, the Medium and the self-developed Psychic, go into the trance by autosuggestions, or are self-hypnotized, while the third goes into the trance by heterosuggestion, or is simply hypnotized. Now, if things equal to the same thing are equal to each other, then we must conclude that there is no difference between the Medium and ordinary Psychic, except in name. All Psychics while entranced are highly suggestible, a fact which I shall have occasion to refer to

again a little later, as it furnishes the explanation of some things otherwise not easily understood.

THE MANNER OF THEIR PRODUCTION.

The manner of producing the so-called spiritistic phenomena is through the seances. A seance is said to be "a meeting for consulting the spirits" and "an exhibition of spirit phenomena by a Medium." Let us attend some of the various kinds of seances, for seances, like the Mediums, have various names according to the phenomena produced. We will begin with the more common, "fortune telling."

In order to give the Medium a fair chance we will go to an entire stranger. What results are likely to follow? These: After the Medium has fallen into a trance, he will begin with some highly complimentary and flattering statements as to the sitter's character and ability; then the sitter's name will be given, his residence and business, his past history, his secrets that he supposed were known to himself alone, and in fact anything that the sitter has recorded in his mind. The sitter will be told whom he desires a message from, and the message produced without his ever saying a word. The results would be the same if he were dumb. These are extraordi-

nary revelations, but you will readily guess that this is simply a case of Mind Reading or Telepathy, so I will hurry on to the next seance.

A spiritistic circle consists of a few persons who arrange themselves around a table and lay their hands upon it, and await results. The results usually consist of scratches, raps and levitations, and are considered by some as certain evidences of spirit presence. Are they? I think not, for any circle, with a Medium or without a Medium, composed of Spiritists, Christians, Pagans or Jews will obtain the same results. Careful tests have been made which have proven conclusively that these results follow, and just as certainly that they do not depend upon any supermundane agency. We have all seen the table-tipping tried, and most of us have had our part in it, as children or adults, and few of us have thought it due to any force not residing in our own bodies. Let us attend a seance where they do more difficult things.

The slate writing seance is one that will require careful looking into. It is a clever phenomenon, but it often is a trick. Legerdemain plays an important part here, as has been shown by many investigators, notably Mr. J. S. Davey, a renegade Medium. One of the secretaries of the Society for Psychical Research says of the

phenomena he produced without spirit aid: "Time would fail me to tell all the marvels performed by Mr. Davey's agency and attested by educated and intelligent eye-witnesses. He produced a long message in Japanese for a Japanese marquis; he made, or seemed to make, pieces of chalk under a glass describe geometrical figures at the unexpressed wish of the sitter; he made a tumbler walk across the table in full light; he wrote messages on double slates, securely sealed and screwed together; he materialized in strong light a woman's head, which floated in the air and then dematerialized, and the half-length figure of a bearded man in a turban, reading a book, who bowed to the circle and finally disappeared through the ceiling with a scraping noise." Even if any of the phenomena were true, though none of it is beyond the power of the prestidigitateur, the nature of the messages written upon the slates would suffice to render it unimportant. Let us consider them a moment: They all profess to be from the dead. Are they? No. I was favored by a Medium with several messages, for value received, and, briefly, this is the result: I wrote to a dead friend and got in response an answer expressed in general terms which was fairly satisfactory. Next I wrote a note to my living

dog, asking if he had found his mother and whether he was happy and liked his new home. The answer came in a few moments: He was all right, etc., signed by the dog's name as I had addressed him. "Well," I ruminated, "perhaps the dog has died since I left him, and in his spirit form has responded. I want to be sure, so I will try again. The door-post certainly could not answer, so I will write to it." I wrote to D. Post and got an affectionate reply. What could I think? What would you think? Are the messages worth much consideration? Are they to be relied upon? I have said, and repeat, "No." Here is where the suggestibility comes in; the Medium is under an autosuggestion that he is the instrument of departed spirits, and consequently is compelled to write from that viewpoint. In some instances the Mediums are self-deceived, and are honest in their protestations that they are innocent of conscious fraud. I wish to call attention to a contest which occurred in Tremont Temple, Boston, before leaving this subject.

Rev. Arthur A. Waite, who had been a Medium, claimed that he would duplicate any feat that the friends of Spiritism could accomplish. His challenge was accepted, the trial came off, and he repeated and explained every one of the

Medium's tricks and forced him to retreat in confusion.

One thing should be noticed, namely, that messages in the form of essays and speeches from the shades of Bacon, Washington, Clay and Webster, are unworthy of those men, and more like the productions of unlearned schoolboys or imbeciles. If they are genuine effusions of these illustrious shades, we must conclude with Hamilton, that they are "souls in the process of losing their mental powers, souls fading away, souls destined to become extinct," and such a belief rather makes against the dignity and reality of immortality. If Spiritists could prove that the messages were from spirits, even that would not prove a future life, for it is impossible to prove that the spirits had ever been dwellers upon the earth in bodily forms. We are obliged to take the testimony of the spirits, and this, according to many authorities on Spiritisms, is unreliable. One author says, "The spirits can say what they like, assume to be what they please." Again I ask what is such testimony worth? Nothing.

Levitation, or floating in the air, is among the rare phenomena of Spiritism, and while we may not fully understand how it is done, I am sure that it is not necessary to conclude that ponder-

able things are borne up by angel hands. We have strong statements from good authorities that levitation can be produced without the interposition of spirit agencies. We are told that "the priests of Siam, when in the sacred pagoda, mount fifty feet in the air with taper in hand, and flit from idol to idol, lighting up the niches, self-supported, and stepping as confidently as though they were upon the solid ground." "The officers of the Russian squadron in Japanese waters relate the fact that, besides many other marvels, they saw jugglers walk in mid-air without the slightest support."—(Blavatsky.) I do not know how this is done, but it does not necessarily involve the supernatural. The Adepts do these things, and one was heard to say in explanation that they are persons "who know that the power to produce these phenomena resides in themselves, and who possess the intelligence to control and direct it." A friend of mind, who has been under the tutelage of several Indian teachers, told me that he had succeeded in levitating his own body, that he had floated about his room. It is to be hoped that we shall know more of this power in the near future.

Materialization is the crowning glory of the Mediums. The phenomena vary from faint, shadowy visions, to palpable phantasms that

may be caught and fixed upon the photographic plate. It is hardly necessary to say that most of these manifestations are fraud, for nearly all, if not all, of the prominent materializing Mediums have been detected and exposed as impostors. But there are phenomena that have been observed and vouched for, and recorded by competent and trustworthy persons; and some of us have seen and heard for ourselves. Now, confident that we are dealing with facts, we feel that it is worthy of our best efforts to discover and understand the laws which underlie and govern these apparitions. It has been proven that certain shapes, resembling human persons, animals and inanimate objects, have appeared, and from time to time do appear to the living. In other words, phantasms, apparitions, or ghosts, have appeared, and do appear to the living. What are the causes and the possible explanations of the existence of these impalpable creations? There are but the two possibilities before mentioned; they are due to forces controlled by the living, or they are the manifestations of the dead. Let us examine them.

Ghosts have appeared in all ages, and in all forms. The favorite character in the Bible is the angel. Again and again we are told that angels have appeared and have talked with men

and women. In secular records they have appeared singly and in groups, usually clothed and bodily complete; but at times only part of the body has appeared, as a face or a hand. There seems to be some definitely intelligent purpose of the ghostly visitors, as the revelation of a secret, the telling of news, or the disclosure of a crime. In the latter case the appearance of the spectre is at the place of the perpetration of the crime, and often recurring only at intervals, as at the anniversary of the deed. It is rare that ghosts appear except in cases of violent death, the more violent the death, the more likely is the phantasm to appear. Most of these creations have sad, melancholy, or even suffering expressions, as though they were the children born of anguish and despair.

EXPLANATIONS OF THE PRODUCTION.

In seeking the explanations of these phenomena, the scientific axiom that forbids the attributing of any phenomenon to supérnatural influence that may be explained by natural forces, compels us to discard the Spiritist's theory. However, that theory is wholly unnecessary, as well as inadequate. There are two other, better explanations, namely, 1. The phenomena are due to Hallucination and Telepathy, and 2. They are actual Creations of the Mind.

Hallucination and Telepathy do certainly cover and explain a large number of these phenomena, no doubt, but in my judgment they are inadequate in some cases. The Indian fakirs do some wonderful feats through these means. A friend of mind who was for a number of years in the service of the English government in India, told me some of the marvels he saw. He said: "One day a group of officers and natives were watching a fakir, and we saw plainly a full-grown tiger walk in our midst, but a snap shot with a kodak failed to catch the tiger upon the photographic plate. I saw the 'basket trick,' as it is known. A fakir comes down the street with a large basket upon his head, and as soon as a crowd assembles, he takes from the basket a square cloth and spreads it upon the ground; then he seizes a boy from the crowd—apparently any boy—lays him upon the cloth and covers him with the basket. He then takes a short sword and runs it through the basket again and again in all directions. The sword is smeared with blood, and the boy screams, but when the basket is removed by some anxious spectator, no boy is found there." And a lot more tricks of a similar kind were witnessed. We are only beginners in the study of Thought Transference and hallucination.

There is a group of investigators who offer a solution of the mysteries of phantasms, ghosts, and the like, who suggest that they are creations of the minds of the living more or less material, and correspondingly recognizable by the senses. To me this is the most probable and satisfactory explanation, although it is difficult of demonstration. Of materialization Hudson says: "Like all other so-called spirit phenomena it is, in my mind, directly traceable to the power of the subjective mind of the Medium, aided by telepathic communion with the sitter." It appears that these psychic creations, or palpable thoughts—for "thoughts are things"—differ from telepathic communications only in degree. The conditions under which they are produced explain the differences. It has been noticed that the most favorable condition of the mind for telepathic and other like actions, is when the subconscious mind is most nearly in complete control, and this condition obtains at the hour of death, or when the functions of the body are temporarily suspended. The Psychics who are able to produce these creations are those who fall into the most profound trances. The ordinary, or primary, consciousness is wholly in abeyance, and the subconscious mind is in complete control. Now,

the creations in Thought Transference are transient, and dissolve as soon as they have fulfilled their missions, while those produced in the agony of death, or under strong emotions, are more substantial and lasting, both by reason of their birth and their mission. The extreme effort of a tortured soul to protest and proclaim against a murderer, doubtless accounts for the apparitions which reenact the ghastly scenes at the place of their perpetration. The effort of a departing soul to say a last long farewell to its loved ones, must account for the phantasm which takes on a shadowy form and appears to take a last lingering look into the faces of the dear ones. The likeness, in these cases, to the individual is natural and readily explained, but not so those produced by Psychics, it is claimed. When it is remembered, however, that the Psychic is in telepathic communion with the sitter, and can get the picture from his mind, this difficulty vanishes.

This theory of Thought Creation also affords an explanation for a fact that neither of the others cover, namely, the almost uniformly sad or anguished expression upon the face of the shades. Resulting as they do from minds racked with physical pain, in the throes of death, it is natural that they should have such expres-

sions. It also explains another set of cases which the other theories failed to touch. It often happens that sensitive persons are affected by the influence of the thoughts of those who have previously occupied a room or a house. No ghost or phantasm is seen or heard, but the influence from the previous occupant is felt; sometimes it is of one character, sometimes of another, but most often it is disagreeable, and frequently of such a nature as to compel the victim to move. This is especially true if the former occupant was the victim of great sorrow or strong emotions of any kind; it is not necessary to the condition that the person should have died.

The phenomena rendering witchcraft so inexplicable, can readily be accounted for by the mind creation theory. That they—the witches—were able to perform and did perform many wonders is common history, and historians give details of some of their known methods, which seem to point to the fact that they were Psychics, and went into self-induced trances, in order to send their cats, hobgoblins and demons to harass the victims of their enmity.

Now, if man can create phantasms, as it seems that he can, is it not natural and logical that we should, at least, try to harmonize with

this fact certain similar phantasms, apparitions, ghosts, shades or what not, produced by Mediums? To my mind, that the creation of all phantasms is by the subconscious mind, is all but proven. In any case I have given you a more acceptable theory than the one offered by the Spiritists, for it observes the axiom which forbids us to refer explainable phenomena to supernatural agencies. I, for one, until we have carried our explorations much farther than we have at present, and have fixed more definitely the boundaries of the natural, will not abandon the firm conviction that neither demon nor ghost, angel nor devil, are necessary to account for the strange happenings and phenomena that we have had under consideration.

Now, in conclusion, while it is plain that the phenomena brought forward as proofs of the theory of Spiritism are insufficient and unsatisfactory, it does not necessarily follow that immortality is a fallacy. On the contrary, it should stimulate a renewed effort and a more careful study so that, if possible, satisfactory and certain proofs of a future life may be found. Such studies, as those recently conducted with Mrs. Piper and Miss Hellene Smith, are steps in the right direction and should be heartily encouraged by all who are interested in the subject, for

they deal with the problem involving the most tremendous facts that can engage the attention of the human mind.

CHAPTER XII.

THE FUTURE OF PSYCHISM.

A forecast of Psychism—Some problems to be solved—The Psychic's character must be exalted—Psychism must prepare the way for the development of such a character—No Psychic influence without its power for good or ill—The study of the future will be the study of the forces within man—"Do coming events cast their shadows before them?"—"If a man die shall he live again?"—Our banner bears the motto
PSYCHISM.

Augury is out of place in a serious scientific study, but having made a review of Psychism we may be allowed to make a forecast of its future. The present status of the thing always presents some promise of its future. Measuring Psychism by this method, it looks as if it would have a glorious future; at least, it embodies grand possibilities. Whether it will rise to the occasion and make the most of these possibilities and thus justify its usefulness to mankind is uncertain. There are many problems

and questions which present themselves to Psychism for solution which must be fairly met and answered. Its future depends upon its ability to solve some of the following problems.

The character of the Psychic must be raised from its present low status to a high, enviable position. The man that is now marked by his eccentricity, moral twist, lax life and physical depletion must be transformed into the man who shall be marked by his serene, morally upright, Christ-like life and physical perfection. A transformation as necessary as it is profound. If the Psychic is the highest product of evolution he must be placed in the very best light. He has been the exception, the first fruit of the evolutionary process; as such, he must be the example elevated for all men to observe and follow. Instead of being the exception he must become the rule of human development. One such character who had reached the acme of psychic development lived upon the earth; He walked and talked with men, performed wonders, healed the sick and assured His followers that the works that He did and the life that He lived, pure and simple, they might do and live. He was such a character and reflected such a perfect manhood that His enemies were forced to distinguish Him by the exclamation, "Behold the

Man!" Such an one is the Psychic of the future.

The development of such a character as has been portrayed above is the work of Psychism. Voices are now crying in the wilderness of ignorance and superstition, "Prepare ye the way," and it is the business of Psychism to prepare the way. The way must be sure, safe and broad. The dangers that have attended the ways and methods of the past must be removed. All who sincerely start should be able to reach the goal of their ambition. The possibility, not to say probability, of unbalancing the reason and fetching up in an insane asylum must be removed. Surely it is possible for all to follow in the footsteps of the Master without running such dire risks. Some few have been enabled to do so, and it remains for Psychism to point out a broad, safe, sure way—broad enough for all who wish to follow Him. Many aspire to a Christ-like life and character who have been unable to find the way which leads to them. When Psychism has performed its office, opened the door and shown the way, many will turn their faces toward soul-culture and begin to know themselves.

The importance of environment and the power of Suggestion to make or mar men must be emphasized. Psychism must point out the fact

that no psychic influence is without its power and that the sum total of such influences is responsible for human character. When we realize this we shall be more careful of our words and actions, for every word lives and every action has its effect. The health and happiness of those around us depend upon us. We may make them ill or unhappy, or we may make them well and happy. Few persons realize their power, and it is the privilege of Psychism to teach the power that resides in man to the many. Animals show more intelligence than men; they seek out and eat of the plant that cures their ills, while man too often dies in his ignorance. The divinity that placed the instinct in the animal has not left man less complete. It remains for man to seek out and use his powers, to know himself. What the animal does by instinct of necessity, man should do by intuition, of choice. Health and happiness will be the rule with those who know and use their psychic powers.

The study of the future will be the study of the things within, instead of outside of man. Psychism has an almost inexhaustible mine of treasures to unearth and develop. The mighty forces of nature outside of man have long been exploited before the bewildered gaze of the wondering world, but these are likely to be sur-

passed by the magnificent powers of man's mind. The far-reaching, penetrating perception is only surpassed by the delicate receptivity of the human mind. The wonders of mechanical devices are only imperfect imitations of the more wonderful mechanism of man. Wireless telegraphy and the X-ray represent the acme of the mechanical use of electricity, and while they are most wonderful they shrink into insignificance when compared with the delicate activities of the mind. Surely the salvation of mankind is found within man! Psychism must take the developments of the past and present and arrange and add to them until it has builded a science of mind the like of which the world has never dreamed. By doing so it will usher in the era when man shall become God-like in his power; he will get into harmony with the universe and be able to catch and interpret the thought waves of the world, to see and hear without limit, recognize and understand the souls of things. When man reaches this condition there will be no question about life's being worth the living, for to live will be sublime.

The waking hours will be full of joy and hope and opportunities for knowing ourselves, and during Sleep our Dreams will become coherent and full of meaning. Psychism will translate

the phantasms of the night, from unsubstantial fancies into intelligent messages. Sleep will become not only a period of bodily rest, but a season of intellectual activity. The prophetic dreams that have so long mystified us will be understood in both manner and meaning. For Psychism must solve the question, "Do coming events cast their shadows before them?" Coincidence does not satisfy the inquirer about such dreams. Too many prophetic visions of the night are fulfilled to allow such an explanation. Science has been accustomed to deny the possibility of prescience where free moral agency is concerned, but there are many who contradict the dictum of science. Psychism must come to our aid and solve and explain these mysteries for us.

Closely allied to dream experiences are the experiences had in Trances. Many revelations have been made to entranced persons. These revelations have been remembered and translated by such persons after their return to their normal state. Some of the visions and revelations have proven reliable and true, while many others have proven to be fanciful and false. Psychism has a work to do in this connection. Whence do these revelations come and what is their importance? Is it possible to find out their source

and meaning? We look to Psychism to answer these questions about the trance revelations that form the foundation of most religions. It is a vital matter, and it is to be hoped that it may soon be understood.

Another mystery still more inscrutable to us confronts Psychism, namely, the mystery of death. All have to meet the king of terrors, and none escapes unconquered. All must pass into the realm of the unknown, from whence it is said no traveler has ever returned to give an account. The question propounded by the ancients, "If a man die, shall he live again?" remains unanswered. Many answers have been made, but none that has been satisfactory to all. Can Psychism formulate such an answer? It seems incredible that the human soul, with all of its possibilities and powers, should come into consciousness and attain such a height of development, only to go out into utter darkness like a burned-out candle. Our hearts whisper something of the future and our minds seem to catch glimpses of another life. Is the time coming when our hearts shall speak plainly and our minds shall know certainly of that life? We look to Psychism for an answer, and I do not think we look in vain. The minds that can send and receive thought messages from continent to

continent, may some day be able to send and receive them across the gulf that separates us from the great unknown. There are rumors that some are already able to do so, and we are anxiously awaiting the proofs of their ability.

The friends of Psychism should rally to aid it in its onerous but promising work. Men and means are necessary for the exploration and development of this field of study. The work should not be left to a few; all are interested in the results and all should take part in the work. Much has been accomplished already by a few faithful workers, but much more will be accomplished when all who are interested in this subject freely lend their aid.

Forerunners have already scaled the mountains and have planted the banner upon the topmost peak of vantage, where it unfurls and floats upon the breeze, encouragingly displaying the motto "PSYCHISM." Let us follow and rally around our banner.

APPENDIX A.

THE METHODS OF HYPNOTIZING.

Hypnotism has reached its present scientific position through a tedious evolution. Like every other science, it has had to struggle for existence, and only after a hard fight has it received due recognition. In its various stages of development, widely differing theories have been held as to its nature, the methods of inducing its states and producing its phenomena.

These have been pointed out, but it remains to explain and illustrate them, for upon them depends its successful therapeutic application.

Each of the several schools of hypnotism has its methods; the mesmerists claim that the operator exerts a personal influence over his subjects, and they use passes and magnets, but this influence is denied by the other two schools. The Salpetriere school uses sudden, sharp, sensorial shocks. The Nancy school uses slight, prolonged, sensorial stimuli. They both succeed, so it is fair to conclude that hypnotic states may be induced (1) by sudden, strong, sensorial stim-

ulation, as a bright light or a loud sound; (2) by slight, prolonged, sensorial stimulation, as a light touch or a low, monotonous sound.

However, the influence of suggestion must not be overlooked, for it is a factor second to none in the production of induced sleep. When the subject expects to be hypnotized, his mind contributes to the success of the operation, and he the more readily falls into the hypnosis. Hypnosis is a psychic state similar to natural sleep.

It is essential to prepare the subject's mind before attempting to hypnotize him, precisely for the reason that it is a mental operation. Luys well said: "The hypnotizer is nothing; the hypnotized subject everything." Without the conscious cooperation of the subject, failures will be frequent. The operator should explain the simplicity of the operation; clear it as much as possible of all mystery, minimize its dangers, and emphasize its benefits. After having removed all fear and resistance from the mind of the subject, he should place him in a comfortable position and have him thoroughly relax body and mind and become passive.

Now, we are ready to begin, but must not hurry. It is often wise to spend the first visit in subject is a stranger. It gives his mind time to prepare for the hypnosis.

It has been hinted that the personal influence is of small account, but in one sense this is far from true. While it is true that the operator does not possess a peculiar "power," it is not true that his influence is unimportant. It is all important that he should be able to win the confidence of his subject and make him believe that he can do what he is about to attempt. Everything depends upon the effects produced upon the subject's mind, and the best operator is he who can most easily convince his patients that what he says is true, and what he predicts will happen. His experience brings self-confidence, but suggestion is the power and not a personal force or fluid, as claimed by the mesmerists. Confidence is contagious.

The importance of thus carefully preparing the patient will be appreciated by physicians when it is borne in mind that the results obtained in the first treatment will exert a marked influence upon all future results. Fear and resistance, either conscious or unconscious, will often prevent success. An uncomfortable position may have the same effect. As little things hinder natural sleep, so do they interfere with the induction of hypnosis.

Having prepared the subject mentally and physically, we begin by assuring him that he is

resting comfortably and will soon go to sleep. Have him close his eyes and rest passively and then talk to him in a monotonous tone of voice somewhat as follows:

"You are now thoroughly relaxed in mind and body, and are going to sleep. It is easy to go to sleep. All one has to do is to let go of everything and drift, drift, drift into sleep, sleep, sleep. You are becoming very sleepy; your eyelids are very heavy, and soon you will be sound asleep, asleep, asleep. You do not plainly hear what I say, and I do not want you to. Just let yourself drift, drift, drift into a sound, sweet sleep, sleep, sleep. Breathe deeply and regularly. Now you are asleep; your eyes are fast shut; the lids are so heavy that you cannot open them. You will remain asleep until I tell you to awaken."

Now place your hand lightly on his forehead, or your fingers upon his eyelids, and assure him that he is sleeping soundly and comfortably; that he is happy and having a good rest and will be greatly refreshed by it. Keep up these suggestions for five minutes or longer and he will fall into an hypnosis, more or less profound, and be ready for the curative suggestions.

Take another subject and place him in the same comfortable position, wholly relaxed and

passive. Turn him toward the light and direct him to look into one of your eyes. Stand so that your eye will be a little above the line of his vision and about seven inches from his eyes. Having to look up at that angle will soon tire his eyes, which will aid in impressing the idea of sleep. Before or while he looks into your eye, tell him what he is to expect; namely, that his eyes will soon blur; he will not see distinctly, and then that his eyelids will become heavy and close, and he will go fast asleep.

What you predict will happen. His eyes will blur, the lids will become tired and heavy; they will make a few long winks and then close and remain shut, and the probability is that he will fall into an hypnosis. When the eyelids have closed place your fingers lightly upon them and keep them closed for a few moments, lest his efforts to open them should arouse him and cause him to wake up. Then, with your hand lightly laid upon his forehead, give a slight downward pressure upon the eyebrows and assure him that it is impossible for him to open his eyes. He will try and probably fail to open them. Now, he is hypnotized and suggestible.

The process is simple and is easily explained. It is a physio-psychologic phenomenon. The blurring of the vision and the heaviness of the

eyelids are due to strain and are physiologic. The falling into the hypnotic sleep is due to the adoption, by the mind, of the suggested idea of sleep and is psychologic.

A combination of the above methods is better than either of them alone and will succeed in almost every case.

Place your subject in the usual comfortable position in an easy chair or on a sofa and instruct him to relax, bodily and mentally, and become passive and unresisting. Then have him look into your eye, as described above, and at the same time talk to him in a monotonous tone of voice, somewhat as follows:

"You are now thoroughly relaxed, passive and unresisting. You are resting comfortably and will soon fall into a quiet, restful sleep. My talking to you will not annoy you; it will aid you in going to sleep. Your eyes will soon blur and you will see indistinctly, your eyelids will become tired and heavy and they will have to winkle and will finally close and you will go to sleep. You do not see distinctly and your eyelids are becoming very heavy; they have to winkle, and now, they are closing. Let them close; they are tired and you are sleepy. That is right. I will place my fingers upon them, so, and help you to go to sleep. You are very sleepy, so sleepy

that you could not keep awake if you should try, but you will not try, for you are too sleepy and want to go to sleep. You are drifting away into a quiet, restful sleep, sleep, sleep; restful, peaceful sleep, sleep, sleep. Now, you are asleep and you will sweetly rest; perfectly relaxed in body and mind; nothing will disturb you until I tell you to wake up."

If he has cooperated with you the subject will now be in an hypnosis and amenable to suggestions. If told that he cannot open his eyes, he cannot, and if his arm is raised and he is told that he cannot lower it, he cannot. Perhaps it should be explained here that the reason for this inability lies in the cooperation just mentioned; it has now become so complete that he adopts your suggestions as his own. He cannot do it simply because he believes he cannot and does not and perhaps cannot will it. In the common form of expression of many subjects, he does not wish to do it. As a matter of fact, he could and would resist suggestions that were very distasteful, possibly, by returning to his normal state.

The methods described will usually succeed in producing hypnosis, but it is necessary to individualize our subjects and adapt the method to the subject. It is a good plan to find out what the subject knows of hypnotism and how he ex-

pects it will be applied in his case, and then, if practical, adapt the method to his notions. It will save time and insure success. If he expects you to hold his hands, hold them; if he must have his forehead rubbed, rub it; if he wants to look at a bright object, furnish one; if he needs passes, make them, and so on ad libitum.

No method of hypnotizing is the method. What succeeds with one fails with another. It must be borne in mind that the subject really hypnotizes himself; you are simply aiding him. As soon as he has learned how, he can do it himself without assistance. It is largely a matter of education. * * *

The induction of somnambulism is simple, but can only be accomplished in persons who fall into profound states of hypnosis.

After the subject has learned to pass readily into a deep hypnosis, and readily accepts inhibitory suggestions, that is, cannot open his eyes or lower his raised arm when told that he cannot, he is ready for the somnambulic experiments. This state should be reached gradually while the subject has his eyes closed. The induced sleep is easily changed into somnambulism because the sleeper is in touch with the operator and has become accustomed to adopting his suggestions. The change is brought about by making pro-

gressive suggestions. Somewhat as follows: First, suggest visions or dream pictures; afterward, sounds, as music and the like; then, the sensation of heat and cold; have the subject acknowledge that these suggestions have been realized, and lastly, assure him that he can open his eyes, but that he will not wake up until commanded to do so. He will slowly open his eyes. He is now in the somnambulic state. * * *

Now that we recognize that suggestion supported by attention play the principal parts in the induction of hypnosis it is quite natural to conclude that the same factors would explain how hypnosis is removed. This is true. By suggestion the subject is hypnotized and by suggestion he is dehypnotized. The operator has the subject's attention and can change him from one state into another and in like manner can wake him up at will.

When I have completed my therapeutic suggestions and am ready to awaken my patient I proceed as follows:

"The suggestions I have given you with reference to your illness will remain deeply fixed upon your mind. You have had a pleasant, restful nap, and are about to wake up. You feel comfortable and happy and will wake up when I count three. Ready, one, two, three. You are awake; open your eyes."

It should be borne in mind that the hypnotized are never unconscious and that everything that the operator says and does acts as a suggestion to them. This explains how a timid operator sometimes gets into trouble. * * *

Before leaving this topic let me emphasize a thing or two. It is wise, when a patient believes that the operator has a special "power," not to hasten to disabuse his mind. Hypnotize him first and explain afterwards, else it may be very difficult to hypnotize him. The reason is plain. Another thing, be careful that you do not fall into the same error. When you have induced a suggestible state in and can dominate the subject in thought, word and deed, do not think that you have done it by the superior strength of your mind. Nothing could be wider of the mark. The truth is best. Be not deceived, he did it himself.—Extract from Dr. Halphide's work, MIND AND BODY.

APPENDIX B.

A STRANGE EXPERIENCE.

Some time ago I wrote of some experiments I had made in telepathy, and now I want to write of a little experience I have had since. The question was raised at that time whether telepathy was a lower or a higher faculty, one that we have passed through in our evolution, or one that we are reaching by the same process. That thought transference is possible with animals seems to be proven by the phenomena I have lately witnessed.

I will relate it just as it occurred: I was in a cigar store and while conversing with the proprietor a gentleman entered, accompanied by a Scotch collie dog. The proprietor said:

"Dr. Halphide, shake hands with Mr. Clason."

"I am glad to meet Mr. Clason," I said, shaking his hand, "because I have heard of him and his dog, and have wanted to see them."

"Yes," answered Mr. Clason, "the dog is a well-known animal, much more widely known than myself."

"Will you exhibit her for me and let me get an idea of her powers of mind reading?" I asked.

"Certainly," he replied. "Bozzie," he called to the dog that had curled herself up in the sunshine on the floor, "wake up and go around the store and come back and tell this gentleman how many men there are present."

The dog got up and deliberately walked around the store and came back and sat before me and barked nine times without any further command, which was the correct number of persons present.

The owner then asked me to write a number on a slip of paper and let him see it. I wrote the number 7, and, after looking at it, he said

"Bozzie, the doctor has written a number on this paper—what is it?"

The dog immediately barked seven times.

"Now to prove that it is thought transference and that I make no sign to the dog," said Mr. Clason, "you will step with me behind this partition and give me any number that you wish, and without seeing the dog I will call to her and she will give us the number you dictate. So we went behind the partition and I held up my hand, indicating the number 5. He then called to the dog, while I peered out between the curtains:

"Bozzie, what is the number this gentleman has given me?"

The dog at once barked five times. It seemed that there was no question about the dog's ability to read the mind, but in order to make sure I made another test for myself. Mr. Clason had said that the dog could answer questions for me as well as for himself, so I took a coin from my pocket dated 1883, and, after Mr. Clason had told the dog to look at me and answer such questions as I might ask her, I said:

"What is the last figure of the date of this coin?" The dog gave three barks.

"What is the first figure?" I continued. The dog gave one bark.

"What are the two middle figures?" The dog barked eight times. I was convinced.

"The dog can tell the denomination of money," Mr. Clason announced. So I threw a 25-cent piece upon the floor, and the dog picked it up and dropped it into my hand. Then I asked her:

"What is the denomination of the coin? Answer in two figures." She immediately barked twice, paused, and then barked five times. Mr. Clason then took five dice from the counter and threw them on the floor and ordered Bozzie to pick them up one by one and tell what number of spots was uppermost. The dog picked them up as directed, and correctly announced the number

of spots on each. Bozzie had a litter of eleven puppies a short time ago, and now has at home six of them, so when Mr. Clason asked her how many puppies she had had she answered "eleven," and when asked how many she had at home now, she replied "six."

"Doctor, the dog can tell your age," Mr. Clason stated. "Write it upon a slip of paper and then ask her to tell you what it is in two numbers, and she will tell you." I wrote down the age and the dog correctly announced the two numbers "3" and "8" in her language of barks. Just then a lady came into the store, and Mr. Clason asked Bozzie:

"How many ladies are there present?" She at once announced "1."

"How many gentlemen present wear glasses?" he asked her. She hesitated a moment, and then barked twice. There were two of us present who wore glasses.

"How many Jews are there present?" he asked. Immediately she barked once.

"How many Irishmen?" She barked three times.

"How many old men?" She barked once, in each case giving the correct answer.

"The dog is good at mathematics," Mr. Clason said, and he gave her an intricate problem in mental arithmetic which I do not recall, but

he allowed me to give her a problem. He directed her attention to me, and I said to her:

"Bozzie, multiply 3 by 5, add 3, divide by 2, subtract 1, divide by 2 again and give me half of the result. The dog immediately barked twice. I gave the example so rapidly that several present were unable to follow me and we were all very much surprised at the readiness with which the dog gave the correct answer.

I have given the account of the exhibition as nearly as possible in the language and the order in which it occurred, and I make no attempt to explain the psychology of the case further than to state that in my judgment it is an example of telepathy. I shall study the dog further and report.—*Suggestive Therapeutics*, May, 1900.

MORE ABOUT THE DOG.

Unfortunately Bozzie died before I had an opportunity to complete my study of her, but I saw enough of her to satisfy myself that she actually read my mind as well as that of her master. It would seem that this was proven by work she did for me while blindfolded and in the dark. Had she been dependent upon signs from her master or involuntary signs expressed in my own face it would have been necessary for her to see in order to recognize them.

While she was blindfolded I thought of a number and asked her what it was. She immediately barked the number in two figures, first 2 and then 7. The number was 27. Several similar tests were made and she never failed to give the correct answer.

In the dark she was equally accurate in her responses. Without any contact she would answer any question that could be expressed in her language of barks, as the day of the month, the month of the year, my age and the like.

It was expected that we would be able to make a thorough study of the dog but her untimely death prevented it. However, enough was seen to establish her wonderful intellectual faculties and to baffle the most expert psychologist. How did she accomplish her feats? The answer must be by telepathic communication, and all of the wonders of that most mysterious process are involved in the solution of the question raised. It would be interesting to discuss the subject at length and some day in the near future we may be inclined to take it up, but for the present we will close by repeating our assertion that Bozzie was a mind reader.—Suggestive Therapeutics, June, 1900.



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